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AN

HISTORICAL GEOGRAPHY

OF THE

LD AND NEW TESTAMENT.

HISTORICAL GEOGRAPHY

OF THE

OLD AND NEW TESTAMENT:

IN TWO VOLUMES.

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BY

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HISTORICAL GEOGRAPHY

OF THE

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PART III.

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HISTORICAL GEOGRAPHY

OF THE

OLD TESTAMENT.

CHAP. I.

Of the Places mentioned in the firſt Book of Samuel, and not ſpoken of before.

THAT the reader may the more eaſily apprehend, how the ſeries of this geographical treatiſe anſwers to the ſeries of the ſacred Hiſtory, I judge it beſt to comprehend all the places, mentioned in the firſt book of Samuel, under one chapter, dividing the ſame into two ſeveral ſections, as follows. The introduction.

SECT. I.

Of the Places mentioned from the Birth of Samuel, to his anointing Saul to be King over Iſrael.

IN the firſt chapter of the book commonly called by us, *the firſt book of Samuel*, we are informed ver. 19, 20. that Samuel was born at Ramah, otherwiſe called (as appears from ver. 1.) Ramathaim-Zophim, probably to diſtinguiſh it from other places in the Holy Land, which were alſo called by the name of Ramah. One place of this name was 1. Of Ramah, or Ramathaim-Zophim, the birth-place of the prophet Samuel.

PART III. was ſpoken of in the laſt ſection but one of the laſt chapter of Vol. I. viz. chap. vi. §. 25. And chap. v. §. 36. of Vol. I. Part II. we have taken notice of another place of the like name, lying in the land of Gilead, or Mizpeh, and thence called Ramoth-Gilead, and Ramath-Mizpeh. The Ramah we are here ſpeaking of ſeems to be called Ramathaim-Zophim on a like occaſion, namely, from its being ſituated in a tract called Zuph, or Zophim, and (as the text, ver. 1. tells us) in mount Ephraim; and, according to Euſebius and Jerom, in the (then) diſtrict of Timnath near Dioſpolis or Lydda, being the very ſame that is called Arimathea in the hiſtory of the Goſpel.

2. The preſent ſtate of Rama.

From this account of its ſituation, it is not to be doubted, but that this is the place which to this day goes under the name of Rama, and lies in the uſual road taken by pilgrims from Jaffa, or Joppe, to Jeruſalem, and is accordingly taken notice of by Thevenot [a] and Le Bruyn. From theſe we learn, that whereas this Rama was anciently a city, it is now no more than an open town, under the government of the Baſſa of Gaza. It is ſtill pretty large, and looks well enough on the outſide, as may be ſeen by the draught which Le Bruyn has given of it. Hard by the place where ſtood part of the ancient city, is ſtill to be ſeen a large ſquare tower, much like to a ſteeple. They ſay, that formerly it was as high again as it is at preſent, and was erected in honour of the forty martyrs that ſuffered death in Armenia. It joins on to a church, and is by Thevenot repreſented as the ſteeple to that church, built in honour of the foremention'd martyrs. At this tower are likewiſe to be ſeen ſome ruins, which ſeem to be the remains of a monaſtery. Thevenot expreſsly ſays, that heretofore there was a ſtately large convent here, of which the cloiſter ſeems to be ſtill very entire, by what could be obſerved in paſſing by the gate, for he was told, that Chriſtians were not permitted to enter into it. The Latin monks have a convent or monaſtery at

[a] Thevenot, Part I. chap. xxxvi. Le Bruyn, chap. xlvi.

preſent

preſent in Rama, where there commonly reſides a father ſuperior with two monks. The pilgrims uſually lodge there till they go to Jeruſalem. This convent, which hath a very neat church, was built, as they ſay, in the very place where the houſe of Nicodemus anciently ſtood. The inhabitants, as Le Bruyn could gueſs, amounted to about three thouſand ſouls, as well Chriſtians as Turks. All the caravans, which go from Cairo in Egypt to Damaſcus, Aleppo, and Conſtantinople, paſs by this Rama. All the doors in this town are very low, not three feet high, ſays Thevenot, to hinder the Arabs from riding into their houſes. There is in Rama another church, beſides that above mentioned, dedicated to the honour of St. George. CHAP. I. SECT. I.

All round about Rama one meets with a great many wells, which ſerved, as they ſay, to keep wheat and oats. We threw, ſays Le Bruyn, into one of them, which was very deep, a great many ſtones, which, in falling to the bottom, made a very extraordinary and hollow noiſe at top.

Hard by Rama is alſo a very fine ciſtern, made with a great deal of art upon two rows of piazzas. It certainly ſerved, ſays Le Bruyn, to ſupply the town with water, as ſeveral for the ſame uſe are to be ſeen in Italy.

Le Bruyn adds, that, whilſt he ſtayed at Rama, he walked as far as Lydda, which lies on one ſide of Rama, about three miles from it: which confirms the opinion, that this Rama is the ſame called Arimathea in the New Teſtament, and ſo the ſame with Ramah, the birth-place of the prophet Samuel; foraſmuch as Euſebius and Jerom expreſsly tell us, that this lay near to Lydda.

I ſhall conclude what relates to Ramah with a particular taken notice of by Le Bruyn. It is, ſays he, no extraordinary matter for men to take a journey to Jeruſalem; but that women ſhould have ſuch wandering heads, may ſeem ſomewhat ſtrange. However, there are inſtances of it. A little before I arrived at Rama, an Engliſh middle-aged gentlewoman was come thither, attended

PART III. tended only with one footman. After ſhe had completed her journey to Jeruſalem, and there paid her devotions, ſhe went into France, where ſhe ſettled, becauſe of ſome affronts ſhe had met with in England.

3. Of Aphek. In chap. iv. of this firſt Book of Samuel we have an account of a fight between the Iſraelites and the Philiſtines; the former encamping beſide Eben-ezer, the latter in Aphek, ver. 1. Eben-ezer is here mentioned proleptically, this name being not given to the place till ſome time after, as we read, chap. vii. ver. 12. Of which, therefore more, when we come to that chapter. I have in chap. iv. §. 40. of Vol. I. Part II. obſerved, that there were apparently two Apheks, one lying in the tribe of Aſher, the other in the tribe of Judah; and this laſt muſt be underſtood here, as lying in all probability not far from Eben-ezer, which lay in the tribe of Judah, as will appear hereafter, viz. §. 14.

4. Of the country of the Philiſtines. The Iſraelites in their firſt engagement with the Philiſtines were worſted by them, loſing about four thouſand men. Whereupon they fetched the ark from Shiloh into their camp, thinking that the preſence of that would certainly ſave them from their enemies; inaſmuch as God would not permit the ark to fall into the hands of the Heathens. But they found their confidence ill-grounded. For upon joining battle a ſecond time, they were quite routed, and the ark taken by the Philiſtines, and carried into their country. Which it will be here requiſite to ſpeak more diſtinctly of, for the better underſtanding the ſeveral particulars related concerning the ark, during its ſtay in this country.

5. It was divided into five lordſhips. We learn then, that the Philiſtines were deſcendants of Mizraim, the father of the Egyptians, and the ſecond ſon of Ham, and ſo brother to Canaan, the father of the Canaanites, Gen. x. 6—14. We learn alſo from Gen. x. 19. that the coaſt lying along the eaſtern end of the Mediterranean Sea, from Sidon unto Gaza, did originally belong to the Canaanites. Whence it follows, that whereas we find by the Scripture-hiſtory, that the Philiſtines

liſtines, were poſſeſſed of a conſiderable tract of this coaſt to the ſouth; theſe muſt become maſters of it by diſpoſſeſſing the Canaanites, the original maſters of it. And this is the more probable, becauſe that the Philiſtines being deſcended of Mizraim, it is not to be doubted, but they ſettled in Egypt, or the parts adjoining, and ſo to the ſouth-weſt of Canaan. And if mount Caſius was ſo called from Caſluhim, of whom the Philiſtines were more immediately deſcended; then it is evident, that they were ſeated in the tract next adjoining to the Canaanites, on the ſouth or ſouth-weſt, and ſo lay ready to make an invaſion upon the ſouth-weſt coaſt of the Canaanites, as ſoon as they became ſtrong enough. That they had actually made themſelves maſters of ſome part of Canaan in the days of Abraham, ſeems to be countenanced by the hiſtory of Abraham. And Joſh. xiii. 3. we learn, that they had then extended their conqueſts from Gaza ſo far northwards as to Ekron; dividing this tract into five lordſhips, or leſſer principalities or kingdoms. For as the princes hereof are in the forecited place of Joſhua, and alſo 1 Sam. vi. 17, 18. called *the five Lords of the Philiſtines*, and are thus reckoned up, Gaza, Aſkelon, Aſhdod, Gath, and Ekron; ſo we have Abimelech called *King of Gerar* in the hiſtory of Abraham, and the ſame, or another of the ſame name, called *King of the Philiſtines* in the hiſtory of Iſaac, Gen. xx. 2. and xxvi. 1: and what is ſtill of more weight, we have the prince of Gath called *King of Gath* more than once in this firſt book of Samuel. In ſhort, though they were ſubdued by David, and kept in ſubjection by ſome others of the ſucceeding Kings; yet they afterwards became ſo conſiderable, as that from them the Holy Land came to be called by the Greeks, Paleſtine, under which name it frequently occurs both in Greek and Latin writers, and that Chriſtian as well as Heathen.

6. Of Gaza.

Of the five lordſhips, into which the country of the Philiſtines was diſtinguiſhed, that of Gaza was the moſt ſouthern; the city of Gaza, from which it took its name,

PART III. ſtanding as it were in the very ſouth-weſt angle or corner of the land of Canaan. Of this city I have ſpoken already in Part II. chap. ii. §. 6. of my Geography of the New Teſtament.

7. Of Aſkelon. North of Gaza lay next the city of Aſkelon, called by the Greeks and Latins, Aſcalon, and ſituated likewiſe on the ſea-ſide. It is ſaid to have been of great note among the Gentiles, for a temple dedicated to Derceto, the mother of Semiramis, here worſhipped in the form of a mermaid; and for another temple of Apollo, wherein Herod, the father of Antipater, and grandfather of Herod the Great, (who, from his being born in this city, was called Herod the Aſcalonite,) ſerved as prieſt. It had in the firſt times of Chriſtianity an epiſcopal ſee; and in the courſe of the holy wars it was beautified with a new wall, and many fair buildings, by our King Richard the Firſt.

8. Of Aſhdod. Above Aſcalon to the north lay Aſhdod, called by the Greeks Azotus, and under that name mentioned in the hiſtory of the Acts of the Apoſtles, and ſo taken notice of in my Geography of the New Teſtament, Part II. chap. ii. §. 9. I there obſerved, that it was memorable for the temple of Dagon; to which I muſt add here, that this was the temple, into which the ark of God was brought, and *ſet by Dagon. And when they of Aſhdod aroſe early on the morrow, behold, Dagon was fallen upon his face to the earth, before the ark of the Lord: and they took Dagon, and ſet him in his place again. And when they aroſe early on the morrow morning, behold, Dagon was fallen upon his face to the ground, before the ark of the Lord: and the head of Dagon, and both the palms of his hands, were cut off upon the threſhold, only the ſtump of Dagon was left to him.* Nor was this all, *but the hand of the Lord was heavy alſo upon the men of Aſhdod, and he deſtroyed them, and ſmote them with emrods, even Aſhdod, and the coaſts thereof. And when the men of Aſhdod ſaw that it was ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us, and upon Dagon our God. They ſent therefore, and gathered*

all

all the Lords of the Philiſtines unto them, and ſaid, What ſhall we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael thither. 1 Sam. v. 2—8.

9. Of Gath.

Gath lay ſtill more north than Aſhdod, and is memorable for being the birth-place of the giant Goliath, ſlain by David, as alſo of ſeveral others of the ſame gigantic race, ſlain by David's worthies. It was diſmantled by David, rebuilt afterward by Rehoboam his grandſon; but again diſmantled by Ozias King of Judah, and finally laid waſte by Hazael King of Syria. However it recovered, and was in being, and retained its old name in the days of Euſebius and Jerom, and is placed by them about four miles from Eleutheropolis, towards Dioſpolis, or Lydda.

10. Of Ekron.

After the ark was brought to Gath, *the hand of the Lord was againſt the city with a very great deſtruction; and he ſmote the men of the city, both ſmall and great, and they had emrods in their ſecret parts. Therefore they ſent the ark of God to Ekron.* 1 Sam. v. 9, 10. This city was the moſt northern of all the five cities, which gave name to the five lordſhips of the Philiſtines, lying in the north border of Judah, as appears from Joſh. xv. 11. It was called by the Greeks, Accaron, and was a place of great wealth and power, and held out along while againſt the Iſraelites. It is much ſpoken of in the holy Scriptures, and particularly for the idolatrous worſhip of Beelzebub, i. e. *the Lord of Flies*, ſo called by the Jews, either in contempt of the idolatrous worſhip paid to him, or becauſe of the great multitude of flies which did attend his ſacrifices; from which, ſome ſay, the temple of Jeruſalem was wholly free. But whatſoever he was, or for whatever cauſe ſo named, certain it is, that he was here had in ſpecial honour, and is therefore called in Scripture, *the God of Ekron.* And hither it was, that Ahaziah, the King of Iſrael, ſent his meſſenger to enquire of this idol concerning his health.

PART III. The ark being brought to Ekron, *the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us, and our people. So they ſent and gathered together all the Lords of the Philiſtines, and ſaid, Send away the ark of the God of Iſrael, and let it go to its own place.* Hereupon, by the advice of their prieſts and the diviners, the ark of God was laid on a new cart; and two milch-kine, on which there had been no yoke, were tied to the cart, their calves being brought home from them. Notwithſtanding which, the ſaid two kine took the ſtraight way to Bethſhemeſh, a town belonging to the tribe of Judah; whereby the Philiſtines were taught that the evils that had befallen them came not *by chance*, but that the God of Iſrael had afflicted them therewith. 1 Sam. vi. 9. This Bethſhemeſh lay in the north border of Judah (as appears from Joſh. xv. 10.) and not far weſtward from Kirjath-jearim, of which we are to ſpeak next.

1. Of Bethſhemeſh.

12. Of Kirjath-jearim. From Bethſhemeſh the ark was quickly removed to Kirjath-jearim, where it continued for twenty years; namely, till it was fetched from thence by King David, as we read 1 Chron. xiii. 5, 6. This Kirjath-jearim is expreſsly reckoned among the cities of the tribe of Judah, Joſh. xv. 60. And ver. 9, 10. of that chapter, we find it lay in the north border of that tribe, not far from Bethſhemeſh, and that it was otherwiſe called Baalah, and thence ſometimes Kirjath-baal (ver. 60.) as well as Kirjath-jearim; this laſt name being taken from mount Jearim, upon or near which it lay. It frequently occurs in Scripture.

13. Of Mizpeh on the weſt of Jordan. After the ark was ſettled at Kirjath-jearim, Samuel took occaſion to exhort the people to turn away from their idolatry; and, for their encouragement hereto, promiſed them, that, upon their repentance, God would deliver them out of the hand of the Philiſtines. The Iſraelites took the Prophet's advice: whereupon Samuel ſummoned them together to Mizpeh, and there kept a ſolemn faſt. The Mizpeh here mentioned muſt be (as appears from the circum-

circumſtances of this ſtory) different from that above mentioned in the hiſtory of Jephthah: accordingly we have another Mizpeh, mentioned among the cities of Judah, (Joſh. xv. 38.) and a third mentioned among the cities of Benjamin, (Joſh. xviii. 26.) Some are of opinion, that theſe two were really but one and the ſame city, lying in the confines of Judah and Benjamin. If they were not the ſame, then it ſeems moſt probable, that Mizpeh in the tribe of Benjamin was that which is here ſpoken of, as alſo Judg. xx. 1, 3. and 2 Kings xxv. 23. and alſo 1 Maccab. iii. 46; where it is called Maſpha, and is ſaid to be, not only *over againſt Jeruſalem*, but alſo *the place where they prayed aforetime in Iſrael*; alluding to this paſſage in Samuel, and the other in Judges.

14. Of Eben-ezer.

The Philiſtines, hearing that the Iſraelites were gathered together at Mizpeh, went up againſt them; and joining battle, the Philiſtines were routed, the Iſraelites purſuing them unto Beth-car. *Then Samuel took a ſtone, and ſet it between Mizpeh and Shen, and called the name of it Eben-ezer* (i. e. the ſtone of help,) *ſaying, Hitherto hath the Lord helped us.* Chap. vii. ver. 11, 12. Now this ſtone lay near Bethſhemeſh, as Euſebius and Jerom inform us; and it being plain from Scripture, that Bethſhemeſh lay in the north border of Judah, it will follow, that this Eben-ezer did ſo likewiſe; and therefore, that Mizpeh was ſituated alſo thereabout, as being not far from Eben-ezer: and the like inference is to be made, as to the ſituation of Beth-car and Shen; namely, that as Mizpeh was ſituated not far from Eben-ezer on one (probably the eaſt or north-eaſt) ſide; ſo Shen was ſituated not far from it on the oppoſite ſide, or to the weſt or ſouth-weſt; and that Beth-car was ſo likewiſe.

PART III.

SECT. II.

Of the Places mentioned in the firſt Book of Samuel, from Saul's being anointed King, to his Death.

1. Of the land of Zuph.

AFTER this *the Philiſtines came no more into the coaſt of Iſrael, all the days of Samuel. And the cities, which the Philiſtines had taken from Iſrael, were reſtored to Iſrael.* Chap. vii. ver. 13, 14. Notwithſtanding which, Samuel being grown old, and his ſons not walking in his ways, the elders of Iſrael wait on Samuel at Ramah, and deſire him to make a King over them, like as all other nations had. Hereupon the ſacred Hiſtory takes notice, upon what account Saul happened to come to Samuel, and how he was anointed by Samuel King over Iſrael, chap. ix—x. ver. 1. As for the land of Shaliſha and Shalim, mentioned chap. ix. ver. 4. it being no where elſe mentioned, nothing of certainty, or tolerable probability, can be ſaid of them. As for the land of Zuph, ver. 5. it is evident, that thereby is denoted that part of mount Ephraim, where ſtood Ramah, the city of Samuel, which was thence called Ramathaim-Zophim.

2. Of Rachel's ſepulchre.

In chap. x. ver. 2. we have mention made of *Rachel's ſepulchre*, where it is expreſsly ſaid to be *in the border of Benjamin*, and near a place then called Zelzah. Of this ſepulchre, ſee my Geography of the New Teſtament, Part I.

3. Of Gibeah.

In the latter end of this chapter we read, that Saul was publickly made King at Mizpeh; after which he went home to Gibeah, a city of Benjamin, and which, as it was his native place, ſo it was afterwards made his royal ſeat; whence it is ſtyled in Scripture, *Gibeah of Saul*, as well as *Gibeah of Benjamin*. It was here, that the concubine of the Levite was abuſed; which proved almoſt the entire ruin of this tribe of Benjamin. It lay to the north of Jeruſalem, being between twenty and thirty furlongs from it. (Joſ. Ant. v. chap. 2. and Jewiſh War vi. chap. 2.) It ſtood on an hill, as the name imports.

Not

CHAP. I. SECT. II.

4. Of Jabeſh-Gilead.

Not long after this, Jabeſh-Gilead being beſieged by the Ammonites, was timely relieved by Saul, and a great ſlaughter made of the enemy. The very name of this place imports, that it lay in Gilead, and ſo on the eaſt of Jordan, and adjoining to the country of the Ammonites who beſieged it. It was a town in Euſebius and Jerom's times, being ſix miles diſtant from Pella, and ſtanding upon an hill, as one goes to Gerala. It is ſometimes ſimply called Jabeſh in Scripture; and the inhabitants thereof are remarked in the ſacred Hiſtory, for their grateful remembrance of this benefit they received from Saul, when after his death, having heard that the Philiſtines had *faſtened his body to the wall of Bethſhan, they went all night, and took the body of Saul and the bodies of his ſons from the wall of Bethſhan, and came to Jabeſh, and burnt them there; and took their bones, and buried them under a tree at Jabeſh, and faſted ſeven days.* Chap. xxxi. ver. 10—13. For which their gratitude they were highly commended by King David, 2 Sam. ii. 5—7.

5. Of Michmaſh.

In chap. xiii. ver. 5. we read, that the Philiſtines came up, and pitched in Michmaſh. This place, the text tells us, was *eaſtward from Beth-aven.* And Euſebius and Jerom inform us, that in their time it was a great town, retaining its old name, and lying nine miles from Jeruſalem, near to Ramah. But now theſe two accounts are irreconcileable; and the fault ſeems to be either in the preſent reading of the Hebrew Text, or our rendering of it. The Seventy Interpreters read it Bethoron, and the Syriac and Arabic Interpreters read it Bethel; and Michmaſh might lie eaſt of Bethel, and certainly did lie eaſt of Bethoron the Nether (which the LXX. underſtood); but it could not lie eaſt of Beth-aven (taken as diſtinct from Bethel), and yet be ſo near Rama or Jeruſalem as Euſebius and Jerom ſay. If therefore Beth-aven be the true reading, then the Hebrew word rendered by us *eaſtward* ought to be rendered *before*, or (as it is by the LXX.) *over againſt*; and ſo both accounts are very reconcileable, as may be ſeen by the map.

In

PART III.

6. Of Geba.

In the ſame chap. xiii. ver. 3. we read, that Jonathan, the ſon of Saul, *ſmote the garriſon of the Philiſtines that was in Geba.* Now among the cities of Benjamin mentioned Joſh. xviii. we read of Gaba, Gibeath, and Gibeon; and Joſh. xxi. ver. 17. we read, that the two cities given to the children of Aaron out of the tribe of Benjamin, were Gibeon and Geba. Whence it is not to be doubted, but that Gaba, chap. xviii. was the ſame with Geba, chap. xxi. Some have been of opinion, that this Geba or Gaba was alſo the ſame with Gibeah; but this opinion is diſcountenanced, not only by Gibeath (which in all probability was the ſame with Gibeah) being expreſsly named as a diſtinct city from Gaba, (Joſh. xviii.) but alſo by the circumſtances mentioned in this 13th chapter of 1 Samuel, and elſewhere. For we read, chap. x. ver. 26. that Gibeah was the city where Saul dwelt, and hence, chap. xi. ver. 4. it is called *Gibeah of Saul;* and agreeably, chap. xiii. ver. 2. we read, that *Saul choſe him three thouſand men of Iſrael; whereof two thouſand were with Saul in Michmaſh and mount Bethel, and a thouſand with Jonathan in Gibeah of Benjamin,* i. e. in the royal city of Saul. And in ver. 3. we preſently read next, that *Jonathan ſmote the garriſon of the Philiſtines that was in Geba:* which was therefore diſtinct from Gibeah, it being not likely, that the Philiſtines ſhould have a garriſon in the city where Saul was wont to reſide. The words Geba and Gibeah do in the Hebrew tongue denote an hill; and hence ſome underſtand, by Geba in this place, ſome hill on the coaſts of the Philiſtines. So the word Gibeah is rendered in our Bible, chap. vii. ver. 1. *The men of Kirjath-jearim brought the ark of the Lord into the houſe of Abinadab in the hill,* which others render in Gibeah; and ſo it is rendered in our own Bible, 2 Sam. vi. 4.

7. Of the land of Shual, and valley of Zeboim.

The other places mentioned in chap. xiii. have been already ſpoken of, except *the land of Shual,* ver. 17. (which ſeems to have been that part of Ephraim which lay about Ophrah, the city of Gideon, before [b] ſpoken of) and *the*

[b] Chap. vi. §. 7. of Vol. I. Part II.

valley

valley of Zeboim. Of this last name we read of two places in Scripture; one whereof was one of the four cities destroyed with Sodom; the other appertained to the tribe of Benjamin, as we learn from Neh. xi. 34. And this, without doubt, is the Zeboim here meant, which gave name to the adjoining valley, called here the *valley of Zeboim.* CHAP. I. SECT. II.

8. Of Migron, Bozez, and Seneh.

In chap. xiv. we have mention made of a place called Migron, (ver. 2.) and two rocks, one called Bozez, the other Seneh. Migron was not far from Gibeah, as is plain from ver. 2; and as to the two rocks, the text expressly says, that *the fore front of the one was situate northward over against Michmash, and the other southward over against Gibeah,* ver. 5.

9. Of Zobah.

In ver. 47. of this chapter we are informed of the power of Saul, that he fought against all his enemies; amongst whom are mentioned *the Kings of Zobah.* That the country of Zobah pertained to the Syrians, is evident from 2 Sam. x. 6, 8. where we read expressly of the *Syrians of Zobah;* and from their being hired by the Ammonites, (as is mentioned in the same place,) it appears, that Zobah lay in the parts of Syria adjoining to the Ammonites. And this is further confirmed from 2 Sam. viii. 3. compared with 1 Chron. xviii. 3. where we are informed, that *David smote the King of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates;* and 2 Chron. viii. 3. we read, that *Solomon went to Hamath-Zobah, and prevailed against it, and there built Tadmor, or Palmyra.* From comparing together these several texts of Scripture, it seems clear, that the kingdom of Zobah lay on the borders of Nephtali, and the half tribe of Manasseh beyond Jordan, and so between the land of Israel and the river Euphrates, stretching from the neighbourhood of the Ammonites, to the land of Hamath. Hence Sabe and Barathena, mentioned by Ptolemy as cities of Arabia Deserta, in the confines of Palmyrene, seem to have been no other than Zobah and Berothai mentioned

PART III. tioned in the Scriptures, 2 Sam. viii. 8. See more, chap. ii. §. 29.

10. Of Telaim. In 1 Sam. xv. we read, that Saul was by God's direction ſent to deſtroy the Amalekites. To which end he gathered the Iſraelites together to Telaim, which in all probability was the ſame place with Telem, reckoned among the cities of Judah, Joſh. xv. 24. And this place was very proper for this purpoſe, as lying in the ſouth part of the tribe of Judah, and ſo in the part adjoining to the Amalekites, as well as Edomites.

11. Of the city Carmel. Saul having ſmitten the Amalekites, and took their King, came to Carmel, ver. 12. whereby is to be underſtood in this text, not the famous mountain ſo called, but a city of the ſouth part of the tribe of Judah, mentioned Joſh. xv. 55, and which ſeems to have given name to the territory round it. Of this city or country was Nabal, the huſband of Abigail, whom David married; and from chap. xxv. we find that it lay in the ſouth parts of Judah. Euſebius and Jerom tell us, that there was in their time a town, called Carmelia, ten miles from Hebron to the eaſt, and wherein the Romans kept a garriſon, which might very well be the ſame with the Carmel here mentioned.

12. Of Bethlehem. In chap. xvi. Samuel is ſent by God to Bethlehem, to anoint David. I have ſpoken of this place in chap. ii. §. 3. of our Saviour's Journeyings, or the firſt part of my Geography of the New Teſtament, it being the birth-place of our bleſſed Saviour, as well as of King David, from whom our Saviour was deſcended according to the fleſh. To what is there ſaid, I ſhall add here, that this place is otherwiſe called Ephrath, or Ephratah; and ſo ſometimes Bethlehem-Ephratah, ſometimes Bethlehem-Judah, namely, to diſtinguiſh it from another Bethlehem, lying in the tribe of Zabulon. It lies about ſix miles from Jeruſalem to the ſouth, or ſouth-weſt, in the way to Hebron, as Euſebius and Jerom tell us; who add, that the monument of Jeſſe, the father of David, was ſhewn here

here in their time. Mr. Maundrell tells us, that about one hour and a quarter's distance from Bethlehem southward, are shewn those famous fountains, pools, and gardens, which are said to have been the contrivance and delight of King Solomon. To these works and places of pleasure that great prince is supposed to allude, Eccles. ii. 5, 6. where, amongst the other instances of his magnificence, he reckons up his gardens, and vineyards, and pools. CHAP. I. SECT. II.

As for the pools, they are three in number, lying in a row above each other; being so disposed, that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular. The breadth is the same in all, amounting to about ninety paces. In their length there is some difference; the first being about one hundred and sixty paces long, the second two hundred, the third two hundred and twenty. They are all lined with wall and plastered, and contain a great depth of water. Close by the pools is a pleasant castle of a modern structure; and about the distance of one hundred and forty paces from them, is the fountain, from which principally they derive their waters. This the friars will have to be that *sealed fountain*, to which the holy spouse is compared, Cant. iv. 12. And, in confirmation of this opinion, they pretend a tradition, that King Solomon shut up these springs, and kept the door of them sealed with his signet, to the end that he might preserve the waters for his own drinking, in their natural freshness and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them, but by a little hole like to the mouth of a narrow well. Through this hole you descend directly down, but not without some difficulty, for about four yards; and then arrive in a vaulted room fifteen paces long, and eight broad. Joining to this is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps, says my author, the work of Solomon himself.

You

PART III. You find here four places, at which the water riſes. From theſe ſeparate ſources it is conveyed by little rivulets into a kind of baſon, and from thence is carried by a large ſubterraneous paſſage down into the pools. In the way, before it arrives at the pools, there is an aqueduct of brick-pipes, which receives part of the ſtream, and carries it by many turnings and windings about the mountains to Jeruſalem.

Below the pools here runs down a narrow rocky valley, incloſed on both ſides with high mountains. This the friars will have to be the *incloſed garden*, alluded to in the ſame place of the Canticles before cited: *A garden incloſed is my ſiſter, my ſpouſe; a ſpring ſhut up, a fountain ſealed.* What truth there is in this conjecture, I cannot, ſays Mr. Maundrell, abſolutely pronounce. As to the pools, it is probable enough they may be the ſame with Solomon's, there not being the like ſtore of excellent ſpring-water to be met with any where elſe, throughout all Paleſtine, or the Holy Land. But for the gardens one may ſafely affirm, that if Solomon made them in the rocky ground, which is now aſſigned for them, he demonſtrated greater power and wealth in finiſhing his deſign, than he did wiſdom in chooſing the place for it. Le Bruyn ſays, that he knows not how to be of their mind, that take them to be the work of Solomon, ſince he perceives not the leaſt probability for it; yet he has given us a draught of them.

What has hitherto been ſpoken of lies to the ſouth of Bethlehem. On the weſt thereof is ſhewn *the well of David*, ſo called, becauſe it is held to be the ſame with that, the waters whereof David ſo paſſionately thirſted after, 2 Sam. xxiii. 15. It is a well, or rather a ciſtern, ſupplied only with rain, without any natural excellency in its waters to make them deſirable; but we are told, that David's ſpirit had a further aim. The forementioned paſſage of Scripture runs thus: *And David was then in an hold, and the garriſon of the Philiſtines was then in Bethlehem. And David longed, and ſaid, O that one would*

give

give me drink of the water of the well of Bethlehem, which is by the gate! And three mighty men brake through the hoſt of the Philiſtines, and drew water out of the well of Bethlehem, that was by the gate, &c. Now, according to this paſſage of Scripture, if that now-a-days ſhewn for the *well of David* is really ſuch, then it appears from thence, that Bethlehem was of a greater extent than it is at preſent, ſince this well was formerly *at the gate of Bethlehem*, whereas it is now at ſome diſtance from the town.

About two furlongs beyond this well, are to be ſeen ſome remains of an old aqueduct, which anciently conveyed the waters from Solomon's pools to Jeruſalem. This is ſaid to be the genuine work of Solomon, and may well, ſays Mr. Maundrell, be allowed to be in reality what it is pretended for. It is carried all along upon the ſurface of the ground, and is compoſed of ſtones—feet ſquare, and—thick, perforated with a cavity of—inches diameter, to make the channel. Theſe ſtones are let into each other with a fillet, framed round about the cavity to prevent leakage; and united to each other with ſo firm a cement, that they will ſometimes ſooner break (though a kind of coarſe marble) than be ſeparated. This train of ſtones was covered, for its greater ſecurity, with a caſe of ſmaller ſtones, laid over it in a very ſtrong mortar. The whole work ſeems to be endued with ſuch abſolute firmneſs, as if it had been deſigned for eternity. But the Turks have demonſtrated in this inſtance, that nothing can be ſo well wrought, but they are able to deſtroy it. For of this ſtrong aqueduct, which was carried formerly five or ſix leagues, with ſo vaſt expence and labour, you ſee now only here and there a fragment remaining. And ſo much for Bethlehem. To proceed now with the ſacred Hiſtory.

13. Of Shochoh, the valley of Elah, &c.

We have in chap. xvii. the relation of the celebrated victory of David over Goliath, the giant of Gath. The Philiſtines were encamped at that time *between Shochoh and Azekah, in Ephes-dammim*, and the Iſraelites *by the valley of Elah*, ver. 1, 2. Of Azekah I have ſpoken already;

PART III. ready; and it is plain from theſe texts, that Shochoh lay not far from Azekah. And accordingly there were in Euſebius and Jerom's time two towns or villages of this name, lying in the road from Eleutheropolis to Jeruſalem, (as Azekah did,) at nine miles diſtance. Whence it follows, that the valley of Elah, where the Iſraelites pitched, was likewiſe thereabouts, as alſo Ephes-dammim.

14. Of Naioth. Saul having conceived an implacable hatred againſt David, we read chap. xix. that David fled, and eſcaped to Samuel to Ramah, and told him all that Saul had done unto him. And he and Samuel went and dwelt at Naioth, which (as we are told the next verſe) was in Ramah; i. e. in the diſtrict of Ramah, otherwiſe called Ramathaim-Zophim, the birth-place and uſual dwelling-place of Samuel. And conſequently Secha mentioned ver. 22. lay in the way from Gibeah of Saul to Ramah.

15. Of Nob. After this David withdrew to Nob, to Ahimelech the prieſt, who delivered to him Goliath's ſword, chap. xxi. 1—9. That this Nob was a ſacerdotal city, or a city aſſigned to the prieſts, is evident from chap. xxi. 19. and alſo from Nehem. xi. 32. where we find it not only reckoned among the Levitical cities, but alſo reckoned among the cities appertaining to the tribe of Benjamin. Indeed this is not reckoned among the cities firſt aſſigned to the prieſts, and it ſeems to have been added afterwards, and that only occaſionally, whilſt the ark was at Kirjath-jearim.

16. Of the foreſt of Hareth. From Nob, David went to Achiſh King of Gath; where thinking himſelf in danger, he feigned himſelf mad, and ſo eſcaped thence to the cave Adullam. Thence he withdrew to Mizpeh of Moab, together with his father and mother; where theſe continued all the time of David's troubles. But David himſelf, at the direction of the prophet Gad, returned *into the land of Judah, and came into the foreſt of Hareth*, a place only mentioned here, (chap. xxii. ver. 5.) but lying in the tribe of Judah, as appears from the clauſe immediately foregoing, and probably not far from Keilah, of which we read in chap. xxiii.

17. Of Keilah. For it being told David, that the Philiſtines had beſieged

ſieged Keilah, he went and relieved it. Now this we find reckoned among the cities of Judah, Joſh. xv. 44. and it appears from ſeveral circumſtances, that it lay on that part of Judah, which adjoined to the country of the Philiſtines, that is, in the weſt or ſouth-weſt part of that tribe.

18. Of the wilderneſs of Ziph.

David being informed by God, that the men of Keilah would not be faithful to him, withdrew into the wilderneſs of Ziph. We find a city of this name mentioned Joſh. xv. 55. together with Carmel and Maon; and therefore it probably adjoined to them; and accordingly here in the ſtory of David we have mention made of Carmel and Maon, as adjoining to Ziph. So that it is not to be doubted, but by the Ziph, in the wilderneſs whereof David now lay, and where was the hill of Hachilah, is to be underſtood Ziph near Carmel and Maon. This is placed by Jerom eight miles eaſtward from Hebron.

19. Of Maon.

From the wilderneſs of Ziph David withdrew into the adjacent wilderneſs of Maon, which was a neighbouring town to Carmel. Hence it is ſaid of Nabal, chap. xxv. ver. 2. that *there was a man in Maon, whoſe poſſeſſions were in Carmel;* and Nabal, though he might dwell generally in Maon, yet is ſtyled *Nabal the Carmelite*, from the place where his eſtate lay. See 2 Sam. ii. 3, 4, &c.

20. Of Engedi.

From the wilderneſs of Maon David went and dwelt in ſtrong holds at Engedi, 1 Sam. xxiii. 29, &c. The old name of this place was Hazezon-tamar, as appears from Gen. xiv. 7. compared with 2 Chron. xx. 2. It was a city in the tribe of Judah, as appears from Joſh. xv. 62. and that not far from the Salt Sea, and in a wilderneſs or deſolate country. Hence it is not improbable, that the Jeſhimon, or wilderneſs, on the ſouth of which Ziph and Maon are ſaid to be ſituated, 1 Sam. xxiii. 19, 24. is to be underſtood of the great wilderneſs lying from the Salt Sea, for ſome way weſtward, along the north coaſt of Judah. Engedi is taken notice of, Cant. i. 14. for its *camphire*, or (as others render it) *cypreſs*. And Jerom tells us, it was remarkable for *opobalſamum* (ſuppoſed to be the

PART III. the ſame now-a-days called by the name of *balm of Gilead*), and that it was a great town in his days. But it is moſt remarkable on account of the great inſtance of loyalty ſhewn by David in an adjoining cave towards Saul. And a like inſtance we have again ſhewn by David to Saul in the wilderneſs of Ziph, after his return thither from the wilderneſs of Paran, 1 Sam. xxvi.

21. Of Ziklag. From the wilderneſs of Ziph David went again to Achiſh King of Gath, who gave him Ziklag, chap. xxvii. ver. 6. This was a city at firſt aſſigned to the tribe of Judah, but afterwards given to the tribe of Simeon, Joſh. xv. 31. and xix. 5. But being a city bordering on the Philiſtines, if they had ever been driven out of it by the Iſraelites, it ſeems they had got it again at this time from the Iſraelites; whence the text ſays, that *Achiſh gave David Ziklag*.

22. Of the Geſhurites and Gerzites. Whilſt David ſtayed here, which was a full year and four months, he went up and invaded the Geſhurites, and the Gezrites, or Gerzites, and Amalekites; who then inhabited the parts on the ſouth-weſt going to Shur and Egypt, 1 Sam. xxvii. 8. Theſe Gerzites ſeem to be the ſame that are called Gerrhenians, 2 Macc. xiii. 24. from their chief town Gerra, mentioned by Strabo, as lying between Gaza and Peluſium in Egypt.

23. Of Shunem. After this, the Philiſtines making war with the Iſraelites, came and pitched in Shunem; and the Iſraelites pitched in Gilboa, chap. xxviii. ver. 4. Shunem was a city in the border of the tribe of Iſſachar, Joſh. xix. 18. and it being in this text placed next to Jezreel but one, it was in all probability the Shunem where the Philiſtines now encamped. For Jezreel is placed by writers at the weſt end of mount Gilboa; hence chap. xxix. ver. 1. we read, that the Iſraelites pitched by *a fountain which is in Jezreel*, before the fight at Gilboa. This Shunem is alſo remarkable for the Shunamite woman who was ſo kind to Eliſha. The Aphek mentioned chap. xxix. ver. 1. was probably that which lay in the tribe of Judah, and is before ſpoken of.

24. Of mount Gilboa. Mount Gilboa, as Euſebius and Jerom tell us, was a ridge

ridge of mountains, six miles distance from Scythopolis or Bethshan; among which was a town called Gilboa. These mountains are remarkable for the death of Saul and Jonathan, who were slain here. CHAP. I. SECT. II.

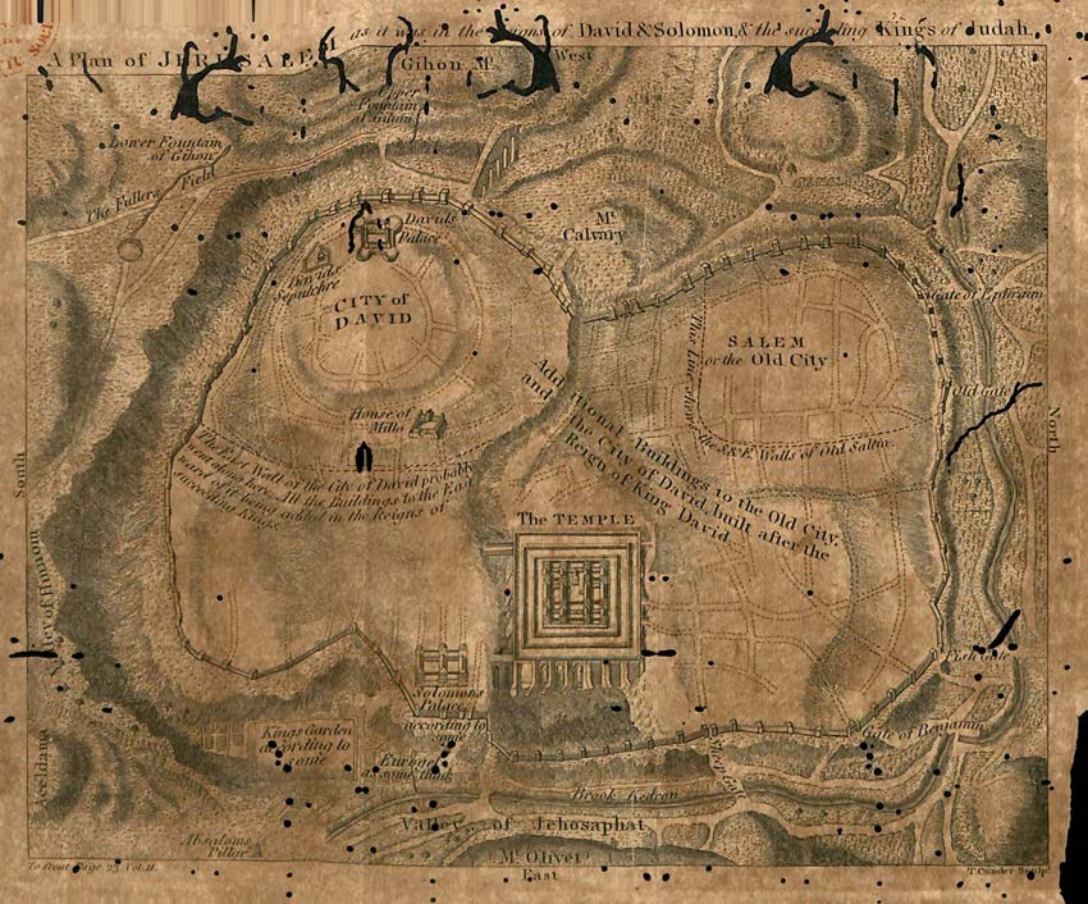
25. Of Endor. While the armies lay in the camps already mentioned, Saul, desirous to know the event of the approaching battle, goes to a woman that had a familiar spirit, at Endor. (chap. xxviii. ver. 7.) This was a city of the half tribe of Manasseh, on the west of Jordan. And Eusebius and Jerom tell us, that in their days there was a great town of that name, near mount Tabor, being about five miles to the south of it. And this might very well be the Endor here spoken of.

26. Of the brook Besor. David being dismissed by the Philistines, returned back to Ziklag, before the engagement at Gilboa. Being returned thither, he finds that the Amalekites had made an incursion into those parts, and took his wives captive, and burnt Ziklag. Whereupon David, by the direction of God, pursues after the enemy, and comes to the brook Besor. It is evident from the circumstances of this story, that this brook must be in the south-west border of the land of Israel, and so empty itself into the Mediterranean Sea. The more particular situation of it is what writers are not agreed about. Crossing this brook, David overtakes the enemy, and recovers all they had carried away; and so returning to Ziklag, sent presents of the booty he had taken to his friends, at several places in these southern parts, which are either mentioned already, or not of note enough to be here particularly insisted upon. Only it may be of use to remark, that whereas it is said (1 Sam. xxx. 27.) that David sent of the spoil *to them that were in Bethel*, by Bethel here is to be understood, not Bethel lying in the north of the tribe of Benjamin, but Bethul mentioned among the cities of Simeon, Josh. xix. 4.

27. Of Bethshan. After the fight on mount Gilboa, the Philistines took the body of Saul, and fastened it to the wall of Bethshan. This was a city appertaining to the half tribe of Manasseh on the west of Jordan, and not far from Jordan, and the

PART III. ſouth coaſt of the ſea of Galilee. It was a conſiderable city in the time of Euſebius and Jerom, and was then, and had been for ſome ages, called by Greek writers, Scythopolis, i. e. *the city of the Scythians.* It is ſuppoſed to take this name from ſome remarkable occurrence here, when the Scythians made an inroad into Syria. It is ſaid 2 Macc. xii. 29. to lie ſix hundred furlongs from Jeruſalem. And thus much for the places mentioned in the firſt book of Samuel.

CHAP.


A Plan of JERUSALEM as it was in the Reigns of David & Solomon, & the succeeding Kings of Judah.
Gihon
West
Upper Fountain of Gihon
Lower Fountain of Gihon
The Fullers Field
David's Palace
Mt Calvary
Tombs of Sepulchre
CITY of DAVID
Gate of Ephraim
SALEM or the Old City
This Line shows the S.S.E. Walls of Old Salem
Old Gate
Additional Buildings to the Old City. The City of David built after the Reign of King David
House of Millo
The Well of the City of David probably mentioned here. All the Buildings to the East were added in the Reigns of succeeding Kings.
North
South
The TEMPLE
Fish Gate
Solomon's Palace according to some
Kings Garden according to some
Eurogel as some think
Gate of Benjamin
Brook Kedron
Valley of Jehosaphat
Mt Olivet
East
To Book Page 23 Vol. II.
T. Cooper Sculp.

CHAP. II.

Of the Places mentioned in the ſecond Book of Samuel, and not yet ſpoken of; that is, of the Places mentioned in the Hiſtory of David, from the beginning of his Reign, to his appointing his Son Solomon to be anointed King.

TWO days after David was returned to Ziklag, from the ſlaughter of the Amalekites, news were brought him of the death of Saul, 2 Sam. i. 1, 2, &c. Hereupon, by the direction of God, he removed to Hebron, and there was anointed King over the houſe of Judah, chap. ii. 1—4. But Abner, captain of Saul's hoſt, took Iſhboſheth the ſon of Saul, and brought him to Mahanaim, and made him King over the other tribes. After this there was long war between the houſe of Saul and the houſe of David. One fight near Gibeon is particularly related chap. ii. ver. 12, &c. At length Abner, taking diſtaſte at Iſhboſheth, goes and makes his peace with David, upon condition he ſhould bring David his wife Michal; which Abner did, her ſecond huſband (to whom Saul had given her, after he had firſt given her to David) going with her as far as Bahurim. This place is more remarkable, on account of Shimei's behaviour here towards David, when he fled from his ſon Abſalom, of which we read chap. xvi. ver. 5—14. It appears, from the circumſtances taken notice of in the context, that Bahurim was near the mount of Olives, and conſequently not far from Jeruſalem to the eaſt, and ſituated within the tribe of Benjamin. 1. Of Bahurim.

Abner being ſlain by Joab, and Iſhboſheth by two Benjamites of Beeroth, David was by the univerſal conſent of all the tribes anointed *King over Iſrael*, chap. v. ver. 3. after which *David went to Jeruſalem, and took the ſtrong hold of Zion. And David dwelt in the fort, and called it the city of David; and David built round about from Millo and inward;* and experienced and ſkilful *carpenters and ſtone, ſent by Hiram King of Tyre, built David an houſe,* 2. Of the ancient ſtate of Jeruſalem.

PART III. or royal palace. Chap. v. ver. 6—11. I take this to be a proper place to ſpeak of the ancient ſtate of Jeruſalem, or of the ſeveral places thereof, mentioned in the hiſtory of the Old Teſtament.

3. In what ſenſe the ſame with Salem, the city of Melchizedek.

It is an opinion generally received, and not without much probability, that Jeruſalem is the ſame city which, Gen. xiv. 18. is called Salem, and whereof Melchiſedek is there ſaid to be King. Not that Salem, or the city of Melchiſedek, was of equal extent with Jeruſalem in after-times; but Jeruſalem was no other than the city of Salem, enlarged and beautified by the Kings of all Iſrael, David and Solomon, and by ſome of the ſucceeding Kings of Judah, after the diviſion of the twelve tribes into the two diſtinct kingdoms of Judah and Iſrael.

4. Of the name Jeruſalem, or Jeruſalaim.

The word Salem does in the Hebrew language ſignify *peace*, as St. Paul obſerves, Heb. vii. 2. And as the city of Melchiſedek, called Salem, is probably thought to be the ſame with Jeruſalem; ſo it is certain, that Jeruſalem was otherwiſe called Jebus; for we expreſsly read, Joſh. xv. 8. that Jebuſi, or rather Jebus, (compare 1 Chron. xi. 4.) was the ſame with Jeruſalem. Now as Jeruſalem preſerves the name of Salem in the laſt part of it, ſo it is thought to preſerve the name of Jebus in the former part of it, and to be nothing elſe than a name compounded of Jebus and Salem, and (for better ſound ſake, by the change of one letter, and omiſſion of another) ſoftened into Jeruſalem, inſtead of Jebuſſalem or Jebuſalem. It is indeed true, that the word, which in the Seventy Interpreters, and in others, and ſo in our Engliſh tranſlation from them, is rendered Jeruſalem, in the original or Hebrew text is moſt frequently, if not always, written Jeruſalaim, as if it were a dual; whereby may probably be denoted, that the ſaid city did conſiſt principally of two parts, one whereof was the *old city*, that was in the time of Melchiſedek and of the Jebuſites; and the other part was the addition, or new buildings added to the old city by King David and his ſon Solomon, or their ſucceſſors, and which for its largeneſs might be eſteemed as a *new city*, or *new Jeruſalem*;

Jeruſalem; and ſo both theſe two parts together, the *old city*, or *old Jeruſalem*, and the *new city*, or *new Jeruſalem*, might give occaſion to denote the whole city by the dual name of Jeruſalaim. CHAP. II.

5. Of the Greek name Hierofolyma.

It is alſo further obſervable, that the Hebrew word Jeruſalem is, I think, always rendered in the Septuagint tranſlation of the Old Teſtament, Jerouſalem, or Jeruſalem. But in the writings of the New Teſtament we find it rendered, not always by the forementioned name, but frequently by the name Hieroſolyma. As for the latter part of the ſaid name, we find it given (omitting the former part) not only to this city we are ſpeaking of, but alſo to another in Piſidia or Lycia. Nay, we are told, that there was in Lycia, or more peculiarly in Piſidia, not only a city called Solyma, but alſo that all the Piſidians in general were formerly called Solymi. Whether the Piſidian city Solyma (from which likely the people took the name of Solymi) was originally called Salem, as well as the city of Judea we are ſpeaking of; or whether the Greeks, as they turned the former part of the name Jeruſalem, viz. Jeru, into a word of their own language ſomewhat like it, viz. Hiero, (i. e. *ſacred*,) ſo turned alſo the latter part Salem into the Greek name Solyma, as ſomewhat reſembling it, is uncertain. But certain it is, that Hieroſolyma (into which the Greeks, according to their uſual faſhion, moulded Jeruſalaim or Jeruſalem) does import as much as *Sacred Solyma*; and perhaps the Greeks were induced to uſe the forementioned word Hieroſolyma not as a ſingular, but as a plural, in alluſion to the Hebrew Jeruſalaim, which ſeems to be not a ſingular, but a dual; and to denote (as is above obſerved) the two principal parts, of which Jeruſalem did conſiſt in the times of the Kings, David and Solomon, and their ſucceſſors, *viz.* the old city built before it was taken by David, and the new city added thereunto by David and the ſucceeding Kings.

6. Of the old city, called by ſome the city of Melchiſedek.

As to the old city, or more ancient part of Jeruſalem, (built before it was taken by David, and made his royal ſeat,) it is ſtyled by ſome writers *the city of Melchiſedek*; not

PART III. not that it is certain, that he was the founder thereof, nay, the contrary ſeems more probable; but becauſe this was the city inhabited in the time of Melchiſedek. It is ſuppoſed to have taken up the north or north-weſt part of Jeruſalem.

Of the valley of Shaveh, or the King's dale.

7. In Gen. xiv. 17, 18. we read, that the *King of Sodom went out to meet Abraham (after his return from the ſlaughter of Chedorlaomer) at the valley of Shaveh, which is the King's dale. And Melchiſedek King of Salem brought forth bread and wine.* Hence it is reaſonably inferred, that this *valley of Shaveh* lay near to Salem, and that the *King's dale* here mentioned is no other than the *King's dale*, wherein Abſalom is ſaid to *rear up for himſelf a pillar*, 2 Sam. xviii. 18. This place was diſtant (as Joſephus informs us, Antiq. b. vii. chap. 9.) but two furlongs from Jeruſalem, as it was in his time. It is thought by ſome, that this *King's dale* was no other than the valley of Jehoſhaphat lying on the eaſt of Jeruſalem, between it and mount Olivet; others make it different, yet ſo as to come up near to the valley of Jehoſhaphat, and to lie on the ſouth-eaſt part of the city, near to the King's gardens. Whether it took the name of the *King's dale* from this its ſituation near to the King's gardens or palace, or from its being the place where the Kings were wont to exerciſe themſelves, or at leaſt to entertain themſelves in ſeeing others perform the exerciſes of running, riding, or the like, is not agreed, and is impoſſible to be determined.

Of the fort of Zion.

8. Another place mentioned in the ſacred Hiſtory as appertaining to Jeruſalem, before it was taken by David, is the *fort* or *ſtrong hold of Zion*. Zion or Sion is a mountain or hill on the ſouth of old Jeruſalem, and higher than the hill on which old Jeruſalem ſtood. For this hill ſeems to be denoted in Joſephus[a] by the name of Acra, than which he expreſsly aſſerts the hill, on which the *upper city* ſtood, to be higher. But the *upper city* is, I think, agreed by all to be the ſame with the *city of David*, and

[a] Jewish War, b. vi. chap. 6.

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the Scripture [b] expreſsly aſſerts *the city of David* to be the *ſame* with *the ſtrong hold of Zion*. Whence it neceſſarily follows, that the hill of Zion was higher than the other *hill*, on which the old city of Jeruſalem ſtood. Hereupon this hill of Zion was made choice of as a proper place to build a fort or citadel upon, whilſt it was in the hands of the Jebuſites. For that there was a fort or ſtrong hold built thereon during that time, is evident from 2 Sam. v. 7. where we read, that notwithſtanding the great confidence the Jebuſites ſeem to have had in the ſtrength of this fort, yet *David took the ſtrong hold of Zion*; which, I think, plainly implies, that there was *a ſtrong hold on Zion* before David took it. CHAP. II.

9. Of the city of David.

After that David had taken from the Jebuſites the fort of Zion, the Scripture tells us, that he called it *the city of David*; foraſmuch as he built hereon, not only a royal palace for himſelf, but alſo ſeveral other buildings, ſo as to riſe to the largeneſs of a city, taking up in after-reigns the greateſt part, if not all, of mount Sion. The largeneſs of this city of David is denoted, 2 Sam. v. 9. by this expreſſion: *David built round about from Millo and inward.* The meaning whereof has very much exerciſed commentators, eſpecially as to the word Millo; which therefore I ſhall ſomewhat the longer inſiſt upon.

10. Millo, what.

The Hebrew word, conſidered as to its etymology or derivation, is probably thought to be deduced from a root ſignifying *to be full*, or *filled*. Hence ſome, and among them the Rabbi Kimchi, (as the learned Buxtorf has obſerved,) ſuppoſe Millo to be uſed in the ſacred Hiſtory to denote a large capacious place, deſigned for public meetings, and which was therefore called Millo, from its being uſed to be *full* of people at ſuch times. And this ſenſe of the word is very applicable to Judg. ix. 6. where it firſt occurs in the ſacred Hiſtory. For when it is there ſaid, that *all the men of Shechem gathered together, and all the houſe of Millo, and went and made Abimelech King*, hereby

[b] 2 Sam. v. 7.

may

PART III. may be probably denoted thus much, that as *all the men of Shechem*, i. e. all the commonalty or inferior inhabitants, ſo alſo *all the houſe of Millo*, i. e. all the principal inhabitants who made up the governing part of the city, and were wont to aſſemble together in the public town-houſe, or guild-hall, did conſent to and attend on the ſetting up of Abimelech for King. And accordingly the place at Jeruſalem called by the ſame name of Millo is thought to have been deſigned for much the ſame uſe. That it was ſome public building may, I think, be probably inferred from the peculiar notice taken of it among the other public works of Solomon. For in 1 Kings ix. 15. we read, that *the reaſon of the levy*, (or tax,) *which King Solomon raiſed, was this; for to build the houſe of the Lord, and his own houſe, and Millo, and the wall of Jeruſalem*, &c. Where ſince we find Millo joined with *the houſe of the Lord*, and the *royal palace*, it may probably be inferred, that it was alſo itſelf *a public building*, or *houſe*, eſpecially ſince it is expreſsly called, 2 Kings xii. 20. *the houſe of Millo*. And the circumſtance, for which it is mentioned in this laſt text, ſeems further to confirm the opinion I am ſpeaking of, that Millo was a place where the principal perſons of the ſtate did meet together. For we are told in the ſaid text, that *the ſervants* of King Joaſh *aroſe, and made a conſpiracy, and ſlew him in the houſe of Millo*; namely, when he was come thither probably to debate or conſult with his princes, and other principal perſons, upon ſome ſtate affair. An inſtance of the like nature is very well known to all, that have any acquaintance with the Roman hiſtory, in reference to the murder of the famous Julius Cæſar, ſlain in the ſenate-houſe at Rome, by a party that had formed a conſpiracy againſt him, and thought no place more proper to put it in execution, than the ſaid Roman *Millo*, or ſenate-houſe.

As, from what has been ſaid, it may, not without probability, be ſuppoſed, that the houſe at Jeruſalem, called Millo, was a public houſe of ſtate; ſo I think, from what is ſaid concerning the ſame, in 2 Chron. xxxii. 5. it may be

be further inferred, that this public houſe of ſtate was alſo a ſort of armoury, or place where arms were wont to be kept; or at leaſt a place of more than ordinary ſtrength. For in the chapter laſt cited we read, that *when Hezekiah ſaw that Sennacherib was come, and was purpoſed to fight againſt Jeruſalem, he took counſel with his princes;* and, among other things thought proper to be done on that occaſion, *he ſtrengthened himſelf and built up all the wall that was broken, and raiſed it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and ſhields in abundance.* Now it being in this place particularly ſaid, that among other methods uſed by Hezekiah to fortify Jeruſalem againſt Sennacherib, one was this, *the repairing Millo;* hence it naturally follows, that Millo was a place of more than ordinary importance to the ſtrength of the city Jeruſalem. And ſince, immediately after the *repairing of Millo,* there is mention of *making darts and ſhields in abundance,* this may poſſibly proceed from the defect of theſe found to be in the houſe of Millo, where they were uſually reſerved againſt times of war, or the like occaſions. CHAP. II.

11. Millo, where ſituated.

The ſituation of the houſe of Millo is expreſsly ſaid in this 32d chapter of Chronicles, ver. 5. to be *in the city of David;* and ſo either upon mount Sion, or ſome place adjoining thereto. And it is further remarkable, that though it be ſaid in 2 Sam. v. 9. that *David built round about from Millo and inward,* yet it ſeems evident, that this muſt be underſtood proleptically, i. e. as if it had been ſaid, David built round about, from that place where Millo was *afterwards* built by Solomon. For it is expreſsly ſaid, 1 Kings ix. 15. that Solomon raiſed a levy *to build* (among other places) *Millo;* and ver. 24. of the ſame chapter it is ſaid, or at leaſt plainly intimated, that after Solomon had built an houſe or palace for the daughter of Pharoah, his queen, *then he built Millo.*

12. Another opinion concerning Millo.

But there is another opinion concerning this Millo at Jeruſalem, which is not to be paſſed by in ſilence, becauſe embraced by ſeveral learned men. Whereas then there

PART III. there was a valley or hollow, that lay between mount Sion and the other mount or hill, on which the old city, or the city of Melchiſedek, ſtood; they ſuppoſed Solomon filled up this hollow, and had it evened ſo as that from mount Sion to mount Moriah, on which he built the Temple, there was a plain even way. Whence the way or cauſey thus made by *filling up* the forementioned hollow, they ſuppoſe to be called Millo, in reference to the ſignification of the root, whence this word is thought to be derived, the ſaid root (as has been before obſerved) ſignifying *to be full*, or *filled up*. That there was a cauſey raiſed by Solomon from mount Sion to the Temple, they infer from 2 Chron. ix. 11. where it is ſaid, that *the King made terraces to the houſe of the Lord, and to the King's palace.* The word here rendered *terraces* may be otherwiſe tranſlated (as is obſerved in the margin of our Bible) *ſtairs*, or ſupports, to keep up the ſaid *terraces*. But in neither ſenſe will theſe laſt words amount to a good proof, that the ſaid *terraces* or cauſeys were ſuch as were made by filling up the hollow between mount Sion and mount Moriah. And therefore I rather think the opinion I am now ſpeaking of concerning the import of the name Millo is wholly founded on the vulgar Latin verſion of 1 Kings xi. 27. For whereas the latter part of this text is rendered in our tranſlation agreeably to the Hebrew, thus: *Solomon built Millo, and repaired* (or *cloſed*) *the breaches of the city of David his father;* inſtead hereof, in the vulgar Latin verſion it is rendered after this manner: *Salomon ædificavit Mello, et coæquavit voraginem civitatis David patris ſui;* i. e. *Salomon built Mello, and evened the hollow of the city of David his father.* How the author of this Latin verſion came thus to render the Hebrew text, is hard to conjecture; the Hebrew words, which he renders, *coæquavit voraginem, evened the hollow*, having no affinity thereto, and therefore he is ſingle in his interpretation, all the other ancient interpreters following the ſame ſenſe that our tranſlators have done. Particularly it is not ſo eaſy to account, how the Latin interpreter came to make choice of

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the word *vorago*; unleſs in the ſaid hollow or ſmall deep valley there was a whirlpool or quagmire, as the ſaid word does properly denote in the Latin tongue. CHAP. II.

In ſhort, it ſeems to me (conſidering the ſeveral ancient verſions, and what is ſaid by commentators) moſt probable, that Solomon made a noble magnificent way from the royal palace on mount Sion, to the temple on mount Moriah, and in order hereunto there was a noble cauſey raiſed acroſs the valley between the ſaid two mountains; not ſo high as to make the way all along upon a level, but, however, ſo as to make the aſcent and deſcent from one to the other very eaſy. Hence, as we read (1 Kings x. 5.) *of the aſcent by which Solomon went up unto the houſe of the Lord*, and (1 Chron. xxvi. 16.) *of the cauſey of the going up* or aſcent; ſo we read (2 Kings xii. 20.) that *Joaſh was ſlain in the houſe of Millo, which goes down to Silla.* Which word Silla is thought by ſome learned commentators to denote the ſame that Meſillah is elſewhere put for; namely, a *cauſey*. And it is further thought, that as from the valley between the two mounts, Sion and Moriah, there were two ſteepneſſes, one towards the temple or mount Moriah, the other towards the palace or mount Sion; ſo this laſt was that which is peculiarly denoted by the *deſcent of Silla*; and that the houſe of Millo ſtood near this deſcent.

It remains only to obſerve, in reference to the forementioned expreſſion, viz. *David built round about from Millo and inward*, that the original word rendered *inward* may alſo be tranſlated, *to the houſe*; and ſo thereby might be denoted, that David built round about, from the place where Millo was afterwards built by Solomon, *to his own houſe* or palace. And conſequently it is not improbable, that the palace and Millo ſtood on two oppoſite ſides of mount Sion: ſo that to ſay, that David built *round about* from Millo to the palace, was as much as to ſay, that David built from one part of mount Sion quite round to the oppoſite part. And conſequently by this expreſſion

thus

PART III. thus underſtood was aptly enough deſcribed the largeneſs of the city of David.

13. Of the royal ſepulchres. In 1 Kings ii. 10. we are informed, that *David was buried in the city of David.* And the ſame we read of Solomon, 1 Kings xi. 43. And in the ſeries of the ſacred Hiſtory we read that Rehoboam, Abijam, Aſa, &c. were *buried with their fathers in the city of David.* Whence it appears, that thoſe famous grots at Jeruſalem now-a-days called *the ſepulchres of the Kings*, cannot be the place, where either the Kings of all Iſrael, David and Solomon, or their ſucceſſors in the kingdom of Judah, were generally buried: foraſmuch as theſe grots lie without (what is now-a-days called) the gate of Damaſcus, and on the north ſide of the city, and ſo at a conſiderable diſtance from the city of David, where the Scripture expreſsly aſſerts David and Solomon, and moſt of the Kings of Judah, to have been buried.

Whoever was buried here, this is certain, ſays Mr. Maundrell, that the place itſelf diſcovers ſo great an expence both of labour and treaſure, that we may well ſuppoſe it to have been the work of Kings. You approach to it at the eaſt ſide, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces ſquare, cut down into the rock, with which it is encompaſſed, inſtead of walls. On the ſouth ſide of the court is a portico nine paces long, and four broad, hewn likewiſe out of the natural rock. This has a kind of architrave running along its front, adorned with ſculptures of fruits and flowers, ſtill diſcernible, but by time much defaced. At the end of the portico on the left hand you deſcend to the paſſage into the ſepulchres. The door is now ſo obſtructed with ſtones and rubbiſh, that it is a thing of ſome difficulty to creep through it. But within you arrive in a large fair room, about five or ſix yards ſquare, cut out of the natural rock. Its ſides and ceiling are ſo exactly ſquare, and its angles ſo juſt, that no architect with levels and plummets could build a room more regular. And the whole

whole is ſo firm and entire, that it may be called a cham- CHAP. II.
ber hollowed out of one piece of marble. From this room you paſs into (I think, ſays my author) ſix more, one within another, all of the ſame fabrick with the firſt. Of theſe the two innermoſt are deeper than the reſt, having a ſecond deſcent of about ſix or ſeven ſteps into them.

In every one of theſe rooms, except the firſt, were coffins of ſtone placed in niches, in the ſides of the chambers. They had been at firſt covered with handſome lids, and carved with garlands; but now moſt of them were broken to pieces. The ſides and ceiling of the rooms were always dropping, with the moiſt damps condenſing upon them. To remedy which nuiſance, and to preſerve theſe chambers of the dead clean, there was in each room a ſmall channel cut in the floor, which ſerved to drain the drops that fell conſtantly into it.

But the moſt ſurpriſing thing belonging to theſe ſubterraneous chambers was their doors; of which there was only one remaining entire, being left as it were on purpoſe to puzzle the beholders. It conſiſted of a plank of ſtone, of about ſix inches in thickneſs, and in its other dimenſions equalling the ſize of an ordinary door, or ſomewhat leſs. It was carved in ſuch a manner as to reſemble a piece of wainſcot. The ſtone, of which it was made, was viſibly of the ſame kind with the whole rock, and it turned upon two hinges in the nature of axles. Theſe hinges were of the ſame entire piece of ſtone with the door, and were contained in two holes of the immovable rock, one at the top, and the other at the bottom.

From this deſcription it is obvious to ſtart a queſtion, how ſuch doors as theſe were made? Whether they were cut out of the rock, in the ſame place and manner as they now hang? Or, whether they were brought, and fixed in their ſtation, like other doors? One of theſe muſt be ſuppoſed to have been done; and whichſoever part we chooſe as moſt probable, it ſeems at firſt glance to be not without its difficulty. But thus much I have to ſay, ſays Mr. Maundrell, for the reſolving of this riddle, which is wont

PART III. to create no ſmall diſpute among pilgrims, viz. that the door, which was left hanging, did not touch its lintel by at leaſt two inches; ſo that, I believe, it might eaſily have been lifted up, and unhinged. And the doors, which had been thrown down, had their hinges at the upper end, twice as long as thoſe at the bottom: which ſeems to intimate pretty plainly, by what method this work was accompliſhed.

To the forementioned account of theſe ſepulchres, given us by our own countryman, the Rev. Mr. Maundrell, I ſhall adjoin one or two particulars from what Le Bruyn hath ſaid concerning the ſame place. He obſerves then, that this place lies, not only to the north of Jeruſalem, but alſo about an Italian mile out of Jeruſalem; that the large ſquare room (mentioned alſo by Mr. Maundrell) has ſeveral ſmall doors, that lead but into five or ſix other apartments, each of them forty or fifty paces ſquare, and round which there are ſeveral other leſs rooms, ſome of which are made in faſhion of ovens. It is in theſe rooms they laid the dead bodies upon benches, raiſed about two or three feet from the ground, and which are cut out of the very rock, (called therefore by Mr. Maundrell, niches,) and ſome they laid upon the ground. Le Bruyn tells us, he found in theſe rooms as many ſepulchres, or places for corpſes, as amounted in all to about fifty. In one of theſe rooms, which ſeemed to be more lofty than the reſt, he ſaw three coffins, one broken, and the other two whole. They were all open, upon the front of the chief of which were engraven two rounds in the nature of circles, each of them having ſeveral lines drawn cloſe to one another. Between theſe two rounds are three pieces of branch-work like palm-trees, and one at each end, being five in all. The cover of this coffin, which lies upon the ground, is likewiſe adorned with branch-work. The pieces of the coffin, that is broken, lie upon the ground juſt by, and had formerly ſome decoration or ornament.

The Rev. Mr. Maundrell, ſpeaking of theſe grots, called now-a-days *the ſepulchres of the Kings*, ſays, for what reaſon

reaſon they go by that name is hard to reſolve; it being certain, none of the Kings either of Iſrael or Judah were buried here, the holy Scriptures aſſigning other places for their ſepulchres. Unleſs, adds he, it may be thought perhaps, that Hezekiah was here interred, and that theſe were the ſepulchres of the ſons of David, mentioned 2 Chron. xxxii. 33. Now the words of this text run thus in our Engliſh verſion: *And Hezekiah ſlept with his fathers, and they buried him in the chiefeſt of the ſepulchres of the ſons of David.* Where by *the ſons of David*, Mr. Maundrell ſeems to underſtand ſuch as were not Kings of Iſrael or Judah, but his other ſons properly ſo called, and immediately born of him. Whereas, I think, thereby are rather to be underſtood Solomon, and the ſucceeding Kings of Judah, called the *ſons of David*, by a form of ſpeech frequently made uſe of by the ſacred writers, who by the name of *ſons* denote, not only the *immediate ſons* properly ſo called, but alſo *grandſons*, and *all others deſcended* from a perſon in any ſucceeding generation. So that, when it is ſaid in the forecited text, that Hezekiah was buried in the chiefeſt of the ſepulchres of *the ſons of David*, thereby may be very well meant, that he was buried in the chiefeſt of the ſepulchres of the *Kings deſcended of David*. Whence it will follow, that he was probably buried in the city of David. And this opinion is expreſsly confirmed by the Syriack and Arabick interpreters in their verſion of the ſaid text. CHAP. II.

The opinion therefore mentioned by Le Bruyn ſeems to be more probable, namely, that here were the ſepulchres of Manaſſeh, his ſon Amon, and his grandſon Joſiah, Kings of Judah. For the Scripture tells us, that *Manaſſeh was buried in the garden of his own houſe, in the garden of Uzza*, 2 Kings xxi. 18; and ver. 26. of the ſame chapter, it is ſaid of his ſon Amon, that *he was buried in his ſepulchre, in the garden of Uzza.* By which expreſſion may be denoted, that theſe two Kings, Manaſſeh and Amon, were not buried in the uſual ſepulchres of the Kings, ſituated in the city of David; but in another place, where was

PART III. formerly the garden of one Uzza; and which perhaps Manaſſeh might purchaſe or procure by ſome other means, and being delighted with the pleaſantneſs of the ſaid gardens, might build there an houſe; which is called, in the forecited 2 Kings xxi. 18. *his own houſe*, as it were to diſtinguiſh it from the royal palace built and inhabited by his royal anceſtors in the city of David, or on Mount Sion. But now that Joſiah was alſo buried there, is not expreſsly ſaid in the ſacred Hiſtory. In 2 Kings xxiii. 30. it is only ſaid, that he was buried *in his own ſepulchre*; and in 2 Chron. xxxv. 24. it is ſaid, that he was buried *in the ſepulchres of his fathers*; but it is not added, where thoſe ſepulchres lay, whether in the city of David, or in the garden of Uzza. And therefore he might be buried *in the ſepulchres of his fathers*, and yet be buried *in the garden of Uzza*; foraſmuch as his father Amon and grandfather Manaſſeh are both expreſsly ſaid to have been buried in the ſaid garden. Since then theſe three Kings are, I think, the only Kings of Judah, that were buried at Jeruſalem, and are not ſaid to be buried *in the city of David*; and ſince theſe ſepulchres we are ſpeaking of, on the north of Jeruſalem at a mile's diſtance, were not within the city of David, and yet ſtill diſcover ſo great an expence, both of labour and treaſure, as Mr. Maundrell obſerves, that they may well be ſuppoſed to have been the work of Kings; and ſince, laſtly, nothing hinders, but the garden of Uzza might be in this very place; on theſe conſiderations, I think, it is not improbable, that here were the ſepulchres of Manaſſeh and Amon, if not alſo of Joſiah. By what Le Bruyn ſays, it ſeems, that it is further ſuppoſed, that the three coffins mentioned by Le Bruyn were thoſe, wherein the aforeſaid three Kings were laid. And thus much for the ſepulchres of the Kings at Jeruſalem.

14. Of the gates of Jeruſalem.

The next thing I ſhall ſpeak of in relation to old Jeruſalem, ſhall be the gates thereof mentioned in Scripture. They are by ſome reckoned only nine; but more occur in ſacred Hiſtory, at leaſt more names. For therein we read of the *ſheep-gate*, the *fiſh-gate*, the *horſe-gate*, the *old-gate*, the

the *gate of the valley*, the *gate of the fountain*, the *dung-gate*, the *water-gate*, the *high-gate*, the *gate of Ephraim*, &c. CHAP. II.

The *ſheep-gate* is ſuppoſed to have been near the Temple, and that through it were led the *ſheep*, which were to be ſacrificed, being firſt waſhed at the pool Bethesda near the gate.

The *fiſh-gate* is ſuppoſed by ſome to have been on the weſt ſide of the city; becauſe the ſea, viz. the Mediterranean ſea, lay that way. But ſince it is certain, that the ſea of Galilee afforded alſo fiſh, the weſterly ſituation of the Mediterranean ſea is but a very weak argument for the weſterly ſituation of this gate. Hence others place this gate on the north ſide of old Jeruſalem, next after the gate of Ephraim, and the old gate proceeding from weſt to eaſt. And this ſuppoſition ſeems to be founded on Nehem. xii. 39. where we find the like order obſerved.

And it is not to be doubted, but that the *gate of Ephraim* was on the north ſide of the city; becauſe on that ſide lay the tribe of Ephraim, to which the chief road probably lay through this gate, whence it came to have the name of the *gate of Ephraim;* there being ſeveral inſtances to be found of the like nature amongſt us, viz. of gates or ſtreets taking their names from ſome remarkable country or city, to which they lead. Whether this gate be the ſame as is now-a-days called the *gate of Damaſcus*, as leading to Damaſcus, is not certain, but ſeems probable.

Otherwiſe the gate of Damaſcus was probably either the fiſh-gate already ſpoken of, or elſe the old-gate; with much probability ſuppoſed to be ſo called, as remaining from the times of the Jebuſites.

As for the *horſe-gate*, its ſituation is altogether uncertain. Some there are that think, that this gate, and the ſheep-gate, and fiſh-gate, were ſo called becauſe they were in manner of three ſeveral market-places; and at one gate ſheep, at another fiſh, and at the third horſes were ſold.

PART III. The *gate of the valley*, doubtleſs, took its name from leading into ſome valley; and it is thought that the valley, into which it thus led, was the *valley of Jehoſhaphat*. And this it muſt be, if the opinion, mentioned by the ingenious gentleman and our countryman Mr. Sandys, be well grounded; according to which, the gate formerly called the *gate of the valley*, or *valley-gate*, is ſuppoſed to be the ſame with that which is now-a-days called *St. Stephen's gate*, which is not far from the golden-gate, or great gate, that leads into that which was formerly the court of the Temple; namely, at the north-eaſt corner of the wall that ſurrounds the ſaid court. Mr. Sandys likewiſe ſuppoſes, that this *gate of St. Stephen* was not only formerly called the *valley-gate*, but alſo the *gate of the flock*; whereby, I ſuppoſe, he means, what is called by others the *ſheep-gate*; and conſequently, according to his opinion, the *valley-gate* and the *ſheep-gate* were only two different names for the ſame gate. Perhaps he might be induced to embrace this opinion from the nearneſs of the pool Bethesda to St. Stephen's gate, wherein the ſacrifices, as he obſerves, were waſhed, before they were delivered to the prieſts. But ſince the valley-gate and ſheep-gate are diſtinctly mentioned in the book of Nehemiah, it ſeems more probable, that they were two diſtinct gates.

The *dung-gate* mentioned in the Old Teſtament probably ſtood in the ſame place, where that ſtands which is now-a-days called by the ſame name; and conſequently a little above the ſouth-weſt corner of the Temple-court wall. It is ſuppoſed to take this name from its uſe, the dung or filth of the beaſts that were ſacrificed being carried from the Temple through this gate.

The *gate of the fountain* is thought to have been ſo named from its nearneſs to the fountain, either of Siloam, or of Gihon. The fountain of Siloam is placed by Mr. Sandys, in his draught of Jeruſalem, ſomewhat ſouth of the dung-port or dung-gate. And not far from it he places a fountain, called now-a-days the *fountain of the bleſſed Virgin*. And from comparing what is ſaid Nehem. ii. 13, 14,

14. it appears not improbable, that the *gate of the fountain* might be ſomewhere hereabout. If it be rather ſuppoſed, that this gate ſtood near the fountain of Gihon, then it muſt be in a different quarter of the city; namely, on the weſt ſide, at leaſt near the ſouth-weſt corner of the city. CHAP. II.

The *water-gate* (as well as ſeveral of the former) did doubtleſs take its name from its uſe; it being the gate, through which probably was brought the water that ſerved the city, or at leaſt the Temple. Which latter opinion ſeems to be ſomewhat favoured by Nehem. iii. 26. where it is ſaid, that *the Nethinims* (i. e. the Gibeonites, whoſe buſineſs, among other things, was to draw water for the ſervice of the Lord) *dwelt in Ophel* (a tower, or part of the wall ſo called from the ſaid tower) *unto the place over againſt the water-gate toward the eaſt.*

The *high-gate* is ſuppoſed by ſome commentators (on 2 Chron. xxiii. 20.) to have been the principal gate of the royal palace. But from what is ſaid, Jerem. xx. 2. of the high-gate, it appears to have been *by the houſe of the Lord.* It is in this latter text ſtyled *the high-gate of Benjamin;* and that, as is thought, from its ſituation towards the land or tribe of Benjamin. Which opinion is much favoured by Jerem. xxxvii. 12, 13. where we read, that as *Jeremiah was going out of Jeruſalem into the land of Benjamin, when he was in the gate of Benjamin, a captain of the ward was there,* who ſeized him. And thus I have gone through the ſeveral gates of the city Jeruſalem above mentioned, and which are, if not all, yet very nigh all, that are mentioned in the Old Teſtament.

15. Of the hills or mountains, in or about Jeruſalem; and firſt of mount Zion or Sion.

It remains now to take notice of the mountains, or hills, in or near Jeruſalem, and which occur in the ſacred hiſtory of the Old Teſtament. And the firſt I ſhall mention is the celebrated mount Zion or Sion, whereon ſtood the city of David, and therein the royal palace; as alſo the ark of the Lord in the midſt of the tabernacle, or tent, that David there pitched for it. On this laſt account it is, that this hill is frequently ſtyled in the book of Pſalms, the *holy hill,* and the like. And, by way of excellency,

PART III. the ſaid hill is uſed in Scripture to denote the whole city of Jeruſalem, and conſequently mount Moriah, whereon the Temple of Solomon was built, and whither the ark of the Lord was afterwards removed. The holy *hill of Sion* was ſituated, according to ſome few, in the north part of Jeruſalem; but it ſeems a much more probable opinion, and as ſuch is received by much the greater part of the learned, that it is no other hill than that which is now-a-days taken for mount Sion, ſituated on the ſouth of preſent Jeruſalem, as being great part of it without the walls thereof; but anciently, viz. from the reign of David, it was the ſouthern and principal part of Jeruſalem.

16. Of mount Moriah. The mount or hill Moriah, on which Solomon built the Temple, lay in the eaſtern part of the city Jeruſalem. But then this is to be underſtood probably of mount Moriah, taken in its more proper or reſtrained ſenſe. For, taken at large, it ſeems to denote all that tract whereon the weſtern, if not the northern, part of Jeruſalem ſtood; and to be the ſame called by Joſephus in Greek, Acra. For Moriah in Hebrew is of the ſame importance with Acra in Greek, each in its reſpective language denoting *high*. Whence thoſe words of God, (when he tried Abraham's faith and obedience, by commanding him to offer up Iſaac,) *get thee into the land of Moriah*, are by the Seventy Interpreters rendered, *get thee into the high land*, Gen. xxii. 2.

Of mount Olivet, which lies eaſt of mount Moriah, I have ſpoken elſewhere in my Geography of the New Teſtament, Part I. chap. vi. §. 9.

17. Of the mount of Corruption. I paſs on therefore to take notice of the *mount of Corruption*, as it is ſtyled in our Engliſh Bible, 2 Kings xxiii. 13. By others it is ſtyled, *the mountain of Offence*. It took theſe names from being the place where *Solomon built high places for Aſhtoreth, the abomination* (or idol) *of the Zidonians, and for Chemoſh, the abomination of the Moabites*, &c. For ſuch as follow idols are ſaid in Scripture to *corrupt* themſelves thereby; and it is no leſs certain, that they do by the ſame give great *offence* to God, and for his ſake to all good men. This *mount of Corruption* or

Offence

Offence is thought by many of the learned to be the ſame with mount Olivet; inſomuch, that in the margin of ſome of our Engliſh Bibles I find it ſo explained. But there are others that take it to be a different mount, lying on the ſouth or ſouth-weſt of Jeruſalem, near mount Sion, being ſeparated from this laſt by the valley, called in Scripture, the *valley of Hinnom*. Mr. Sandys tells us, that this mount is now-a-days called *the mountain of ill Counſel*, as being ſaid to be the place where the Phariſees took counſel againſt Jeſus. CHAP. II.

18. Of the valley of Hinnom.

The *valley of Hinnom*, or, as it is ſometimes called, *the valley of the ſon of Hinnom*, is remarkable on account of the unhumane and barbarous, as well as idolatrous, worſhip here paid to Molech[a]; parents *making their children to paſs through the fire*, or *burning them in the fire*, by way of ſacrifices to the ſaid idol. To drown the lamentable ſhrieks of the children thus ſacrificed, it was uſual to have muſical inſtruments playing the while: whence the particular place, where the ſaid ſacrifices were wont to be burnt, was peculiarly called Tophet, the word Toph in the Hebrew tongue denoting the ſame as Tympanum (probably derived from the former) in the Greek or Latin tongue, and ſo anſwering to our Engliſh word Tymbrel. And from the aforementioned burning of perſons in this place, hence Gehinnom, which is in Hebrew *the valley of Hinnom*, and by the Greeks is moulded into Gehenna, is uſed in Scripture to denote *Hell*, or *Hell-fire*. This valley is but ſtraight or narrow, as Mr. Sandys informs us; and upon the ſouth ſide of it, near where it meets with the valley of Jehoſhaphat, is ſhewn the ſpot of ground, formerly called the *potters-field*, but afterwards Aceldama, or *the field of blood*.

19. Of the valley of Jehoſhaphat.

As Gehenna, or the *valley of Hinnom*, was, for the reaſon above mentioned, uſed to denote *Hell*; ſo the *valley of Jehoſhaphat* is thought by ſome to be the place where the future judgment ſhall be; this opinion being founded

[a] Compare 2 Kings xxiii. 10. and 2 Chron. xxviii. 3.

on

PART III. on what is ſaid in the prophecy of Joel, chap. iii. ver. 2, 12. where God ſpeaks thus: *I will alſo gather all nations, and will bring them down into the valley of Jehoſhaphat, and will plead with them for my people,* &c. — *Let the heathen be weakened, and come up to the valley of Jehoſhaphat; for there will I ſit to judge all the heathen round about.* If Jehoſhaphat be taken as a proper name, it is ſurely to be doubted, but that it was ſo named from the King of Judah of that name. But then it will be difficult to aſſign any good reaſon, why it was ſo named from the ſaid King, if, according to the common opinion, it be the valley lying on the eaſt of Jeruſalem, between it and mount Olivet, and through which the brook Kidron, or Cedron, runs, whence it is otherwiſe called *the valley of Cedron.* Hence others ſuppoſe by the *valley of Jehoſhaphat* to be denoted, in the forecited prophecy, the place where Jehoſhaphat had that moſt ſignal victory, recorded 2 Chron. xx. which they ſuppoſe to make but one continued valley with that between Jeruſalem and mount Olivet, the channel of the Cedron being continued from the one to the other. And hence it is further ſuppoſed, that by what is ſaid in the forementioned prophecy, is to be underſtood an alluſion to the great overthrow given by Jehoſhaphat to his enemies; that God would in like manner overthrow the enemies of his church in his appointed time. Laſtly, others take the word Jehoſhaphat to be not a proper name, but appellative, and ſo to denote the *judgment of God,* or *the great judgment.* And in this ſenſe it is left wholly uncertain, what valley is there peculiarly ſpoken of.

20. Of the mount or fountain Gihon.

I have reſerved the mention of Gihon to this laſt place, becauſe it is not agreed whether it be a mountain or a fountain. That it ſhould be a fountain, and head of a ſtream, ſome are induced to think, becauſe they find the ſame name given to one of the rivers of Paradiſe; and alſo mention made of *the upper water-courſe of Gihon,* which *Hezekiah ſtopped, and brought ſtraight down to the weſt ſide of the city of David,* 2 Chron. xxxii. 30. Others think, that it was the name, not only of a fountain, but alſo of

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an adjoining mountain, or hill. And, from what is before said of it in the text just now cited, its situation is generally assigned to be near mount Sion, and on the west side thereof. It was at this Gihon, that Solomon, by the special order of David, was anointed King over Israel, as we read 1 Kings i. 33. And this is thought to carry in it some inducement to suppose, that Gihon was a fountain; David making choice of this fountain for anointing Solomon, in opposition to his other son Adonijah, who was at the same time setting up for King, near Enrogel; i. e. *the well*, or *fountain of Rogel*, on another side of Jerusalem, of which more sect. 36. And thus much for old Jerusalem. Proceed we now with the series of the sacred History. CHAP. II.

21. Of the valley of the Rephaim, or of the Giants.

The first war David had, after he was made King over all Israel, and had fixed his royal seat at Jerusalem, was with the Philistines, who came and spread themselves in the *valley of Rephaim*, chap. v. ver. 18. It is evident from Josh. xv. 8. that this valley (there rendered *the valley of Giants*) lies near to Jerusalem, and in the confines of the two tribes of Judah and Benjamin. The road from Jerusalem to Bethlehem, as Mr. Maundrell informs us, lies through this valley, famous for being the theatre of several victories obtained here by David over the Philistines. Whence some will have it to be called *the valley of the Rephaim*, or *Giants*, as being the place where the Rephaim, or men of *gigantic* stature and strength among the Philistines, were subdued by David, or his worthies. It might perhaps take this name from some of the Rephaim living in these parts in the more early times after the flood; this opinion receiving some countenance from the Rephaim being mentioned among the Hittites, Perizzites, Amorites, &c. Gen. xv. 20, 21. as I above observed in Vol. I. Part I. chap. viii. §. 52.

22. Of Baal-Perazim.

As for Baal-perazim, mentioned chap. v. ver. 20. it is evident, from the circumstances of the sacred History, that it lay either in this valley of Rephaim, or near it; and it seems to be the same that is called *mount Perazim*, Isaiah xxviii. 21.

David

PART III. David having given the Philiſtines ſeveral defeats, is ſaid, chap. viii. ver. 1. to have ſubdued them, and to have taken Metheg-ammah out of their hands. This name Metheg-ammah is variouſly underſtood by expoſitors; ſome taking it for an appellative, others for a proper name. It is evident, that the writer of the book of Chronicles underſtood thereby *Gath and her towns*. For whereas it is ſaid, 2 Sam. viii. 1. *And after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them; and David took Metheg-ammah out of the hand of the Philiſtines;* in the other place, viz. 1 Chron. xviii. 1. it is related thus: *Now after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them; and took Gath and her towns out of the hand of the Philiſtines.*

23. Of Metheg-ammah.

24. Of the valley of Salt.

After this we have an account in the remaining part of the eighth chapter, how David extended his dominion as far as to the river Euphrates, ſubduing the Syrians of Zobah and Damaſcus; and how the King of Hamath ſent his ſon to congratulate him upon his victory over the King of Zobah; and how he dedicated to God the ſilver and gold which he had taken from the Syrians, and Moabites, and Ammonites, and Philiſtines, and Amalekites; and how he ſubdued Edom, making a great ſlaughter of the Edomites. Of all theſe people and countries we have ſpoken already, and ſhall ſpeak again of Zobah and Hamath in the enſuing paragraphs, viz. 28, 29. What is here more particularly to be remarked is concerning *the valley of Salt*, mentioned ver. 13. of this eighth chapter. As to its ſituation, it appears from 2 Kings xiv. 7. that it lay near the land of Edom, and therefore in all probability near the Salt Sea alſo, the parts adjacent to the ſaid ſea abounding with ſalt. As to the people who are ſmitten or overcome in this valley, they are ſaid 2 Sam. viii. 13. to be the Syrians; but in 1 Chron. xviii. 12. they are ſaid to be the Edomites. And it is not to be queſtioned, but this laſt is the trueſt reading, not only on account of the ſituation of the valley of Salt near to the Edomites, and at a great diſtance from the Syrians, according to the acceptation of the word in

thoſe

thoſe days; but alſo, becauſe both the Greek, and Syriack, and Arabick interpreters did evidently read it Edom, not Aram, as it now ſtands in the Hebrew Bibles in this place of Samuel. And the error in the preſent Hebrew text clearly aroſe from the ſimilitude of the Hebrew words אדם and ארם, two of the conſonants in the Hebrew words, which we render Edom and Aram, being exactly the ſame; and the other, viz. the Hebrew D and R being very much alike, ד and ר; and ſo eaſily to be miſtaken the one for the other. CHAP. II.

David being eſtabliſhed in his kingdom, enquires, chap. ix. whether there was not any left of the houſe of Saul, that he might ſhew him kindneſs for Jonathan's ſake. And hearing of Mephiboſheth, a ſon of Jonathan's, he ſends for him from Lodebar, which was a place ſituated on the eaſt of Jordan, and probably in the half tribe of Manaſſeh on that ſide the river Jordan; at leaſt it was not far from Mahanaim, as may be gathered from chap. xvii. 27. where we read, that *Machir the ſon of Ammiel of Lodebar* (and the ſame with whom Mephiboſheth lived, before that David ſent for him) *brought beds* and other neceſſaries to David, when he was come to Mahanaim. 25. Of Lodebar.

The Ammonites having baſely abuſed the ſervants of David, hereupon enſued a war. In order to which, the Ammonites ſent and hired the Syrians of Beth-rehob, and the Syrians of Zobah, twenty thouſand footmen; and of the King of Maacah a thouſand men; and of Iſh-tob twelve thouſand men: which were all put to flight by the ſoldiers of David. I have in the former volume ſpoken ſomething of Iſh-tob, and alſo of Hamath, and in this ſame volume of Zobah; but it may not be unuſeful however to take notice here together of the reſpective ſituation of theſe ſeveral kingdoms, as alſo of the kingdoms of Rehob and Maacah, mentioned in this tenth chapter, and of the kingdom of Geſhur, mentioned in the thirteenth chapter of this ſecond book of Samuel, foraſmuch as all theſe were neighbouring kingdoms bordering on the land of Iſrael, to the north and north-eaſt. 26. Of the kingdoms adjoining to the north and north-eaſt of the land of Iſrael.

I ſhall

PART III. I ſhall begin with the kingdom of Rehob, or, as it is otherwiſe called, Beth-rehob. For as we are told, 2 Sam. x. 6. that *the children of Ammon ſent and hired the Syrians of Beth-rehob*; ſo ver. 8. of the ſame chapter we read, that *the Syrians of Rehob*, &c. *were by themſelves in the field.* So that it is not to be doubted, but that Rehob and Beth-rehob were one and the ſame country or kingdom, ſo named from its principal city Rehob. For Joſh. xix. 28. we find a city of this name allotted to the tribe of Aſher; and Judg. i. 31. we read, that the ſaid Rehob was one of the cities, out of which Aſher did not drive out his inhabitants. Whence, as it may be rationally inferred, that it was a great and ſtrong city; ſo it may be inferred alſo, that it lay in the north part of the land of Iſrael; foraſmuch as Aſher was one of the northern tribes of Iſrael. And ſince it is further certain from the Scripture, that, of the two moſt northern tribes on the weſt of Jordan, Aſher was that ſituated on the Mediterranean Sea; and ſince we are alſo informed, Judg. xviii. 28. that *Laiſh was in the valley by Beth-rehob*; and this Laiſh was certainly the ſame afterwards called Dan in the Old Teſtament, and Cæſarea Philippi in the New Teſtament: from all theſe circumſtances laid together, we are enabled to make more than a conjecture, as to the ſituation of the city and kingdom of Rehob; namely, that it was ſituated in the north part of the tribe of Aſher, on the weſt of Laiſh, or the city Dan. And this ſituation is ſtill more confirmed by what is ſaid of Rehob, Num. xiii. 21. that the ſpies *went up and ſearched the land of Canaan, from the wilderneſs of Zin unto Rehob*; whereby is denoted the length of Canaan, *from the wilderneſs of Zin* ſouthwards, to Rehob northwards.

27. Of the kingdom of Rehob, or Beth-rehob.

28. Of the kingdom of Hamath.

Of the abovementioned kingdoms, that which I ſhall here ſpeak of next is the kingdom of Hamath, as probably adjoining to the kingdom of Rehob northwards. Which opinion is, I think, put out of doubt by the text laſt cited, which in the whole runs thus: *So they* (i. e. the ſpies) *went up and ſearched the land, from the wilderneſs of Zin unto*

unto Rehob, as men come to Hamath. By which last clause it seems plainly denoted, that Rehob was that part of Canaan that joined on next to the country or kingdom of Hamath. And this expression in the said clause, *as men come to Hamath*, is of the same importance with that other expression so frequently used in the sacred writings, *unto the entrance of Hamath*, or *unto the entering into Hamath*, or *entering in of Hamath*. The plain meaning of which seems to be no other than *unto the border of Hamath*, or where one began to *enter* into the kingdom of Hamath, as one travelled out of Canaan. I have formerly observed [b], that it is most probably thought, that the city Hamath was the same called by the Greeks, Epiphania; the situation of which agrees very well to what we have here said. So that the kingdom of Hamath probably extended itself from the land of Canaan, or more particularly from the kingdom of Rehob southwards, to the city Epiphania northwards, but how much higher is uncertain; and from the coast of the Mediterranean Sea westward, to the kingdom of Damascus (or Syria more properly so called) eastward; as may be inferred from Ezek. xlvii. 17—20. This kingdom is frequently denoted in Scripture by the *land of Hamath*, and herein lay Riblah, 2 Kings xxiii. 33. And as the extent of the land of Israel is frequently denoted by this expression, *from Dan unto Beersheba*, and Num. xiii. 21. *from the wilderness of Zin unto Rehob*; so 1 Kings viii. 65. it is denoted by this expression, *from the entering in of Hamath, unto the river of Egypt*; and in like manner, 2 Kings xiv. 25. by this, *from the entering in of Hamath, unto the sea of the plain.* CHAP. II.

29. Of the kingdom of Zobah.

To the east or south-east of Hamath did adjoin the kingdom of Zobah. For it is plain from Scripture, that it lay between the land of Israel and the river Euphrates, as has been before observed in this chapter. What more is to be added here is this; that though we have very early mention made of Damascus in the Scripture history, even

[b] Vol. I. Part I. chap. vii. sect. 18.

PART III. in the hiſtory of Abraham; yet we do not read of a King of Damaſcus, till the days of Solomon. In 2 Sam. viii. 5, 6. we read, that *the Syrians of Damaſcus came to ſuccour Hadadezer King of Zobah,* and that *David put garriſons in Syria of Damaſcus.* And 1 Kings xi. 23, 24. we read, that *God ſtirred him* (i. e. Solomon) *up an adverſary, Rezon the ſon of Eliadah, who fled from his lord Hadadezer King of Zobah. And he gathered men unto him, and became captain over a band, when David ſlew them of Zobah; and they went to Damaſcus, and dwelt therein, and reigned in Damaſcus.* From theſe circumſtances it ſeems probable, that Damaſcus then had no King of its own, and was not only tributary to Hadadezer, or Hadarezer, King of Zobah, but was more immediately under his government. However this was, certain it is from 2 Sam. x. 19. that Hadarezer was at that time the moſt powerful Prince of thoſe parts, as having ſeveral neighbouring Kings *ſervants* or tributaries to him; and that (as it ſeems probable from ver. 16.) even on the eaſt ſide of the Euphrates. Whence it is not to be doubted, but that the Syrians of Damaſcus were alſo his tributaries, if not his more immediate ſubjects. It is alſo evident from 2 Sam. viii. 9, 10. that this King of Zobah would have ſubjected to him the King of Hamath alſo. For the text expreſsly ſaith, that *Hadadezer had wars with Toi,* who was *King of Hamath;* and that *Toi ſent Joram his ſon unto King David, to ſalute* (or congratulate) *him, becauſe he had fought againſt Hadadezer, and ſmitten him.* Nay, that Hadadezer did get away from Toi ſome part of his country, ſeems probable from 2 Chron. viii. 3, 4. where we read, that *Solomon went to Hamath-Zobah, and prevailed againſt it, and built Tadmor in the wilderneſs, and all the ſtore cities which he built in Hamath.* Where Hamath-Zobah was probably ſo called, as being a part of the kingdom of Hamath, ſeized on by the King of Zobah; which is confirmed by what follows concerning Solomon's building ſtore cities in Hamath; namely, that part of it before mentioned, which the King of Zobah had formerly got by conqueſt, and which likewiſe now appertained

pertained to the Kings of Iſrael by conqueſt. From what has been ſaid, it plainly appears, that the King of Zobah was the moſt potent Prince of thoſe parts in thoſe days, and that the Syrians of Damaſcus were either his ſubjects or tributaries. Upon Hadarezer's laſt defeat, recorded 2 Sam. x. 19. we read, that when *all the Kings that ſerved Hadarezer ſaw they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them*; and we read before, chap. viii. ver. 6. that *David put garriſons in Syria of Damaſcus*. When therefore we read 1 Kings xi. 23. that *Rezon, who fled from Hadadezer King of Zobah, gathered men unto him, and became captain over a band, when David ſlew them of Zobah; and they went to Damaſcus, and dwelt therein, and reigned in Damaſcus*; the beginning of this new kingdom muſt be referred to the latter end of Solomon's reign. And hence the kingdom of Damaſcus may be looked upon to have aroſe out of the kingdom of Zobah, or to be no other than one and the ſame kingdom, which formerly had Zobah, and afterwards Damaſcus, for its capital city, or the ſeat of its King. CHAP. II.

30. Of the land of Iſh-tob.

To the ſouth of the kingdom of Zobah ſeems to have been ſituated the land of Iſh-tob, adjoining to mount Gilead on the eaſt, and ſo bordering on the land of the Ammonites to the north. This is probably the ſame country that is called barely Tob in the hiſtory of Jephthah; it being very uſual for the Hebrews to denote the ſame place, ſometimes by a ſimple name, ſometimes by a compound; as Rehob and Beth-rehob have been plainly ſhewn above to denote one and the ſame country or kingdom. Whether there was any city of the name Tob or Iſh-tob, does not appear from the ſacred Hiſtory.

31. Of the kingdoms of Geſhur and Maachah.

As it is but highly probable, that Tob lay without the borders of the land of Iſrael, inaſmuch as it is no where ſaid in Scripture to be given to the Iſraelites; ſo foraſmuch as we read Joſh. xiii. [illegible] that the *borders of the Geſhurites and Maachathites* were given by Moſes to the Iſraelites, that ſeated themſelves on the eaſt of Jordan; and that, *nevertheleſs, the children of Iſrael expelled not the*

PART III. *Geſhurites, nor the Maachathites; but the Geſhurites and Maachathites dwell among the Iſraelites unto this day*: hence it is evident, that the cities Geſhur and Maachah, the two capitals of two ſmall kingdoms, lay within the borders of the land of Iſrael; and conſequently on the ſouth ſide of mount Libanus; and ſo on the ſouth of the kingdom of Zobah, and on the weſt or north-weſt of the land of Tob. That Geſhur and Maachah were the capitals of two kingdoms, is evident from our having expreſs mention made of the King of Geſhur, 2 Sam. iii. 3. and of the King of Maachah, 2 Sam. x. 6. How theſe two cities or kingdoms lay in reſpect one to another, is not to be certainly determined; but it is certain, they both lay in the north part of the half tribe of Manaſſeh on the eaſt of Jordan.

32. The Syrians of Rehob, Zobah, Geſhur, and Maachah, how ſo called.

It remains only to obſerve, that, from what has been ſaid, it appears, that Zobah and Damaſcus lay without the borders of the land of Canaan, and within the borders of Aram or Syria, and therefore, that there is no difficulty as to the inhabitants being called Syrians of Zobah, and Syrians of Damaſcus. But now it ſeems certain, that Rehob or Beth-rehob lay within the land of Canaan; and therefore it may be aſked, why the inhabitants thereof were called Syrians (and not rather Canaanites) of Rehob or Beth-rehob. And the moſt probable reaſon ſeems to be, either that the deſcendants of Aram or Syrians did in proceſs of time diſpoſſeſs the Canaanites, who were the original poſſeſſors of this tract; or elſe, that the then inhabitants, though they were Canaanites, yet were in confederacy with the Syrians, or tributaries to them, and ſo eſteemed by the Iſraelites as Syrians. It ſeems evident from Scripture, that the river Jordan was the eaſtern boundary of the land of Canaan; and it is very probable, that the tract lying on the north-eaſt thereof was originally planted after the flood by the deſcendants of Aram; and therefore the people of Maachah are properly ſtyled Syrians of Maachah; and alſo Geſhur may properly enough be ſaid by Abſalom to be in Syria, 2 Sam. xv. 8.

To

To return now to the ſeries of the ſacred Hiſtory. The King of the Ammonites (as hath before been ſaid) having put an affront of the higheſt nature on the ſervants of David, and a war thereupon enſuing, the Ammonites, with the Syrians their confederates, were vanquiſhed by the Iſraelites. Notwithſtanding which, Hadadezer King of Zobah, and chief of the confederates, was reſolved to try a ſecond battle. And the two armies met and engaged at a place called Helam, on the eaſt of Jordan, 2 Sam. x. 16, 17. in which engagement the Syrians received ſo great an overthrow, that the text, ver. 19. tells us, *the Syrians feared to help the children of Ammon any more.* This Helam is probably thought to be the ſame with Alamatha, mentioned by Ptolemy in the region of Trachonitis. CHAP. II. 33. Of Helam.

After this, Rabbah the capital city of the Ammonites was taken by David, in the ſiege whereof Uriah was ſlain. Which being brought about by the direction of David, in order to conceal the better his wicked practices with Uriah's wife, it pleaſed God to afflict David, notwithſtanding his repentance, with ſeveral and great temporal afflictions through the remaining part of his life. Hence we read chap. xiii. of his ſon Ammon being killed by another of his ſons, Abſalom, for forcing his ſiſter Tamar; and that afterwards Abſalom fled, and went to Talmai the King of Geſhur, his grandfather. For 2 Sam. iii. 3. we are told, that Abſalom was the ſon of David by Maacah, *the daughter of Talmai King of Geſhur.* This kingdom we have juſt now ſpoken of in this chapter; and of Rabbah, the capital city of the Ammonites, I have largely ſpoken, Vol. I. Part II. chap. iii. ſect. 12. 34. Abſalom goes to Geſhur.

After ſome years Abſalom is brought again into the preſence of his father King David, by the means of Joab; who, to compaſs this end, employs a woman of Tekoah, of note for her wiſdom or cunning. This Tekoah is ſituated to the ſouth of Bethlehem, about nine miles diſtant, as Mr. Maundrell tells us, who had a ſight of it from Bethlehem. It was one of the cities, fortified by Rehoboam upon the revolt 35. Of Tekoah.

PART III. revolt of the ten tribes. It gave name to an adjoining wilderneſs, famous for a ſignal overthrow there given to the Ammonites, Moabites, and Edomites, in the reign of Jehoſhaphat, 2 Chron. xx. 20. The city itſelf is remarkable for being the native place of the prophet Amos, Am. i. 1.

36. Of Enrogel. Abſalom had not been long received into favour, but he forms a great conſpiracy againſt his father; inſomuch, that David was forced to quit Jeruſalem, and to withdraw unto the eaſt ſide of Jordan, to Mahanaim, probably a place of great ſtrength. In the hiſtory hereof we have mention made, chap. xvii. ver. 17. of Enrogel, which was a place not far from Jeruſalem, on the eaſt or north-eaſt ſide of it, lying in the confines of the two tribes of Judah and Benjamin, as appears from Joſh. xv. 7. and xviii. 16.

37. Of the wood of Ephraim. The battle between the armies of David and Abſalom was fought *in the wood of Ephraim*, chap. xviii. ver. 6. Which is undoubtedly to be underſtood, not of any wood lying in the tribe of Ephraim, on the weſt of Jordan, (for Abſalom as well as David were paſſed over Jordan, chap. xvii. 24.) but of ſome wood lying on the eaſt ſide of Jordan, and ſo named on ſome other account, perhaps as lying over againſt the tribe of Ephraim.

38. Of Rogelim. As for Rogelim, the dwelling-place of Barzillai, famous for his loyalty and affection to David, it is no where elſe mentioned, and therefore it is uncertain, in which of the tribes on the eaſt of Jordan it was ſituated. But certain it is, that it lay near mount Gilead, and ſo either in the half tribe of Manaſſeh, or elſe in the tribe of Gad; becauſe Barzillai is expreſsly ſtyled a Gileadite, chap. xvii. ver. 27.

39. Of Abelbethmaachah. After this, Sheba, a man of mount Ephraim, made a party againſt King David, and betakes himſelf to Abelbethmaachah; where he is beheaded by the inhabitants. This city is placed by [illegible]m in the way from Eleutheropolis to Jeruſalem, and ſo in the tribe of Judah. But as this ſeems not agreeable to the circumſtances of this tranſaction; ſo it appears much more probable, that it was

ſituated

ſituated in the north part of the land of Iſrael, in the tribe of Naphtali: for theſe we find a city of this name ſituated, and taken with ſeveral others, firſt by Benhadad King of Syria, 1 Kings xv. 20. and afterwards by the King of Aſſyria, 2 Kings xv. 29. CHAP. II.

40. Of Gob.

In chap. xxi. ver. 18, 19. we read of two battles between the Iſraelites and Philiſtines at Gob. Now this place being no where elſe mentioned, no certainty can be had as to its ſituation, but what may be inferred from the parallel place, 1 Chron. xx. 4. where theſe battles are ſaid to be fought at Gezer, of which we have already ſpoken, Vol. I. Part II. chap. iv. ſect. 20. So that either Gob and Gezer were the ſame place, or elſe (which ſeems more likely) were neighbouring places, and ſo the battles fought between them, or near them, might be indifferently termed, battles at Gob or Gezer; as now-a-days the ſame famous late fight in Germany is promiſcuouſly ſtyled, *Blenheim fight*, or *Hochſted fight*.

41. Joab ſent to number the Iſraelites.

This ſecond book of Samuel concludes with an account of David's giving command to Joab and others, to take the number of the Iſraelites. In order whereto, the officers employed therein *paſſed over Jordan, and pitched in Aroer, on the right ſide of the city, that lies in the midſt of the river of Gad, and towards Jazer. Then they came to Gilead, and to the land of Tahtim-hodſhi; and they came to Dan-jaan, and about to Zidon, and to the ſtrong hold of Tyre, and to all the cities of the Hivites, and the Canaanites; and they went out to the ſouth of Judah, even to Beerſheba*, chap. xxiv. ver. 5—7.

42. Of Aroer, and the *city in the midſt of the river.*

The city of Aroer, we learn[a] from ſeveral texts, was ſituated *on the bank of the river Arnon*; and Joſh. xiii. 25. it is ſaid to be *before Rabbah* (whereby is meant either Rabbah the chief city of the Ammonites, or, as ſome think, Ar the chief city of the Moabites,) and it appertained to the tribe of Gad, Num. xxxii. 34. In conjunction with this city Aroer, there is ſeveral times mention

[a] Deut. ii. 36. iii. 12. and iv. 48. and Joſh. xii. 2. and xiii. 9, 16. and 2 Kings x. 33.

PART III. made of a city, which is, Deut. ii. 36. ſaid to be *the city that is in the river*; and Joſh. xiii. 9, 16. *the city that is in the midſt of the river*. Now cominentators are very much divided as to the import of thoſe expreſſions; but I ſhall take notice of no other difference in their opinions, than that ſome think, *the city* ſaid to be *in the river*, was a diſtinct city from Aroer; ſome think, that they are one and the ſame, which conſiſted of two parts, one lying on the bank of the river Arnon, and the other lying *in the river*, or *in the midſt of the river*; that is, on a ſpot of ground ſurrounded by the river, or on a little iſland made by the Arnon. And this laſt opinion ſeems to be countenanced, not only from this *city in the river* being thus mentioned with Aroer, but alſo from the very name of Aroer. For the Hebrew word ערער Aroer, ſeems to be compounded of the word עיר Ir (which denotes a *city*) doubled; and ſo to import that Aroer was a *double city*, or as it were two cities joined together. Nor is there any thing I know of in the Hebrew text, which does diſcountenance this opinion, though it is diſcountenanced in our tranſlation. What is ſaid of it in the place of the book of Samuel we are ſpeaking of, ſeems rather, I think, to favour it. For when we here read, that *they pitched in Aroer, on the right ſide of the city that lies in the midſt of the river of Gad*, the laſt clauſe ſeems to be added only exegetically, or more fully to explain on which ſide or part of Aroer they pitched; and ſo to import thus much, that *they pitched in Aroer*, namely, *on the right ſide of* that part of *the city, that lies in the midſt of the river of Gad.*

43. Of the river of Gad. Whence by the way it appears, that the *river of Gad* here mentioned was probably no other than the river Arnon; ſo called, as riſing in the eaſtern borders of Gad, and running along the ſame for a conſiderable way, till it came to the ſouth border of the tribe of Reuben.

44. Of Jazer, and the ſea of Jazer. From Aroer, the ſpies, that were ſent to take the number of the Iſraelites, went to Jazer; for ſo the words in the Hebrew text import, rather than *towards Jazer*. This was a conſiderable city lying alſo in the tribe of Gad,

and

and probably *towards*, if not *on* the east border of it, Josh. CHAP. II.
xiii. 25. It lay north of Aroer, and so in the way from the south part of Peræa, (or the country beyond Jordan,) to the north part thereof; which was the way that the officers took their route. Eusebius and Jerom tell us, it lay ten miles west of Philadelphia, and fifteen miles from Heshbon, and at the head of a large river, which running from it fell into the river Jordan. And since we have mention made of the *sea of Jazer*, Jer. xlviii. 32. hence it is very probably conjectured, that Jazer was situated near a lake, lying not far from the bottom of the hills on the east of the tribe of Gad; which lake was denoted by the name of the *sea of Jazer* (as the *lake of Genneſareth* was otherwise called the *sea of Galilee*;) and that the river mentioned by Eusebius and Jerom issued out of this lake, and ran into the river Jordan.

From Jazer the officers continued their course still northwards to Gilead, (which was the north-east part of the land of Israel, as has been before observed,) and so to the land of Tahtim-hodshi. Which words in the Hebrew tongue do import (as is observed in the margin of our Bible) *the netherlands newly inhabited*; and therefore by this name may probably be denoted the low country, lying about the lake Semechonites, which lake lay north of the lake of Genneſareth, between it and the head of Jordan, and had a great deal of marshy ground about it. Now this marshy tract might probably be improved by draining, and so rendered more fit for receiving both men and cattle, and therefore might be of late years better inhabited, and so come to have the name of Tahtim-hodshi given to it. 45. Of the land of Tahtim-hodshi.

What is said in the foregoing paragraph concerning the situation of the land of Tahtim-hodshi, seems to me to receive some countenance from the mention of Dan-jaan next to it, in the course of the officers' journey. For this is agreed upon by commentators to be no other than that which is most frequently denoted by the simple name of Dan, lying at the head of the Jordan, and thought to be 46. Of Dan-jaan.

PART III. here called Dan-jaan, from its neighbourhood to the woods of Libanus.

47. The courſe of the journey taken by the officers ſent to number the people.

From Dan-jaan the officers came to Zidon, and ſo to Tyre, and thence continuing ſouthwards to Beerſheba, frequently mentioned as the moſt ſouthern extremity of the land of Iſrael, as Dan is for the moſt northern. So that from hence we plainly learn the courſe that the officers took. They ſet out from Jeruſalem, firſt to the ſouth parts of the country beyond Jordan; thence they proceeded to Gilead, or the north-eaſt parts of the ſaid country; then they went all along the north parts of the land of Iſrael, from Gilead, by Dan, and ſo to Zidon, the north-weſt city of the land of Canaan; then turning ſouthwards they came to Beerſheba, and thence *to Jeruſalem, at the end of nine months and twenty days.* And the number of the people given up to the King was *eight hundred thouſand men that drew the ſword in Iſrael, and five hundred thouſand men of Judah.*

48. Of the threſhing-floor of Araunah.

God being offended at David's numbering the people, *ſent a peſtilence upon Iſrael,* of which *there died from Dan to Beerſheba, ſeventy thouſand men.* But David, by the advice of the prophet Gad, went up and reared an altar unto the Lord, *in the threſhing-floor of Araunah the Jebuſite,* (where the deſtroying angel ſtayed his hand,) and offered burnt-offerings and peace-offerings; *and the Lord was intreated for the land, and the plague was ſtayed.* Now this *threſhing-floor of Araunah* is agreed by the learned to be upon mount Moriah, whereon Abraham was ordered to ſacrifice Iſaac, and whereon Solomon afterwards built the Temple. And here concludes the ſecond book of Samuel.

CHAP.

Plate XI. To front Page 37. Vol. II.

T. Conder Del.t & Sculp.t

CHAP. III.

Of such Places as are mentioned in the first Book of Kings, and not spoken of before.

THE *first book of Kings* begins with giving us an account of David's being now grown old; and how thereupon his then eldest son Adonijah set himself up for King, making a great entertainment for his party near Enrogel. News whereof being brought to David, he ordered his son Solomon to be anointed King at Gihon; of which place we have before spoken, in our description of the city of Jerusalem, chap. ii. §. 20. as of Enrogel, ibid. §. 36. 1. Solomon anointed King at Gihon.

Some time after David's death, Solomon orders Abiathar the priest, who had sided with Adonijah, to retire from Jerusalem to Anathoth his own city, being one of the cities of the tribe of Benjamin, that were given to the sons of Aaron; and, as Eusebius and Jerom tell us, no more than three miles distant from Jerusalem, and that to the north, as Jerom further informs us in his comments on Jerem. i. For the prophet Jeremiah was of this same city, as he himself tells us, chap. i. ver. 1. 2. Of Anathoth.

Solomon going to Gibeon to sacrifice, and there preferring *wisdom* before other things, God gave him not only *wisdom*, but also *riches and honour, so that there was not any among the Kings like unto him all his days*, chap. iii. 1—13. Accordingly we are informed chap. iv. ver. 21. that *Solomon reigned over all kingdoms, from the river* (Euphrates) *unto the land of the Philistines, and unto the border of Egypt*; or, as it is expressed ver. 24. *He had dominion over all on this side the river*, (i. e. on the west side of the Euphrates) *from Tiphsah, even to Azzah*. Where, as by Azzah is denoted Gaza, a city lying in the south-west corner of the land of Israel, and [b] elsewhere spoken of; so Tiphsah is very probably thought to be the same 3. Of Tiphsah, and the extent of Solomon's dominion.

[b] Geography of the New Testament, Part II. chap. ii. §. 6.

with

PART III. with Thapſacus, a conſiderable city lying on the Euphrates, and frequently mentioned by Heathen writers. There is mention made, 2 Kings xv. 16. of a Tiphſah, that Menahem, then King of Iſrael, ſmote: but this muſt be different from the Tiphſah before mentioned, and muſt, according to the circumſtances of the ſtory, lie not far from Tirzah, and ſo on the weſt ſide of the river Jordan, in the land of Iſrael.

4. Of Solomon's Temple.

In the following chapters (from the fifth to the eighth inclusively) we have an account of the building of Solomon's Temple, of which I have ſpoken largely in my Geography of the New Teſtament, Part I. chap. iii. §. 7. It will not, I ſuppoſe, be unacceptable to the reader, to have here repreſented to him two draughts relating to Solomon's Temple, taken from Villalpandus.

The firſt draught, No. 1. repreſents the *ichnography* or *ground-plot* of the whole Temple, both courts and buildings.

The ſecond draught, No. 2. repreſents the *ichnography* or *ground-plot* of the Temple, or houſe of the Lord more properly ſo called; which conſiſted of theſe two principal parts, the ſanctuary or holy, and the holy of holies, or moſt holy.

From theſe draughts compared together may be framed a ſomewhat juſt idea of the Temple of Solomon, as to the nobleneſs and magnificence of its ſtructure. And that it was a moſt noble and magnificent ſtructure, and every way moſt agreeable to the rules of ſymmetry and proportion, can in no wiſe be rationally doubted, or indeed without great impiety, ſince we learn from 1 Chron. xxviii. that the Temple was built by Solomon according to the pattern which God himſelf had been pleaſed to give to David for that purpoſe. *Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat; and the pattern of all that he had by the ſpirit, of the courts of the houſe of the Lord, and of all the chambers round*

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The Ichnography or Ground-plot of SOLOMON's TEMPLE.

1 The Holy of Holies. 2 The Sanctuary or Holy Place. 3 The Brazen Sea. 4 The Kings Seat, according to some, or as others suppose, the Pulpit where the Priests expounded the Law. 5 Chambers on each side of the several Gates. 6 Porches or Piazzas.

The Outermost Wall inclosing all the Ground belonging to the Temple.

The Wall encompassing the Court of the Gentiles.

The Court of the Gentiles

The Court of the Gentiles

The Court of the Gentiles

The Court of the Gentiles

The South West Area of the Outer Court

The North West Area of the Outer Court

The Temple

The Porch

The Holy or Sanctuary

The Oracle

The Inner Court

The Altar of Burnt Offering

The South Area of the Outer Court

The North Area of the Outer Court

The South East Area of the Outer Court

The East Area of the Outer Court

The North East Area of the Outer Court

The Wall is reckoned by Villalpandus to be on each side 100 Measure Reeds in length.

The Outermost Wall is supposed by Villalpandus to be on each side 500 Measure Reeds in length.

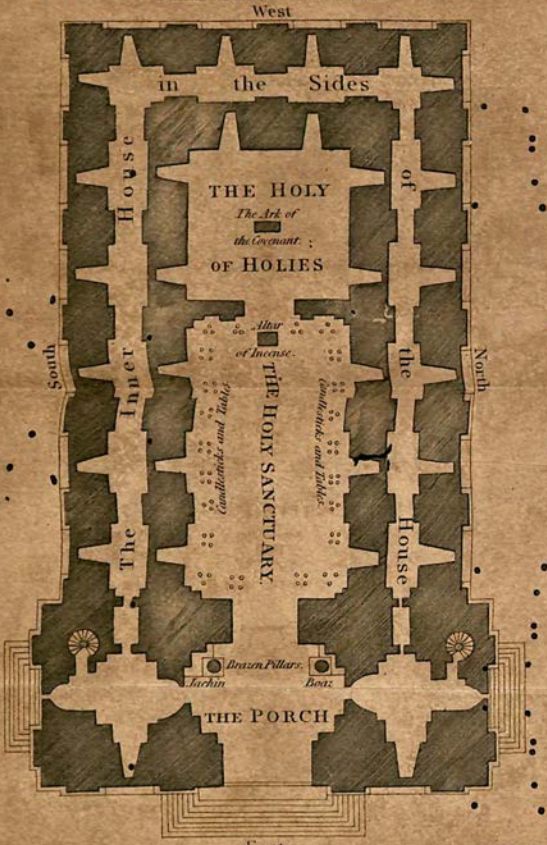
Cubits 0 10 20 40 60 80 100 200

Measure Reeds 0 1 2 4 6 8 10 20

T. Conder Sculp.

N. 2. To front Page 58. Vol. II.

The Ichnography or Ground-plot of THE SANCTUARY.



T. Conder Sculp.

round about, &c.—*All this, said David, the Lord made me* CHAP. III.
understand in writing by his hand upon me, even all the works of this pattern, 1 Chron. xxviii. 11—19.

And as God was pleased thus to impart to David a pattern whereby the Temple was at first to be built; so the measures of the several parts of the Temple, set down in the prophecy of Ezekiel, chap. xl. &c. are supposed by Villalpandus to have been exactly agreeable to the pattern first given.

Now the measures of the several parts of the Temple are expressed in the forecited chapters of Ezekiel, by *cubits* and *reeds*: which by Villalpandus are supposed to have such a proportion one to the other, as that sixteen of the said measuring reeds were equal to an hundred cubits, and consequently one measuring reed was equal to six cubits and a quarter of a cubit. Wherefore, supposing these cubits to have been the same with those whereby the measures of the Ark of Noah are described by Moses in the book of Genesis, (and this is most probable, forasmuch as the Divine Wisdom was the designer of the Ark as well as of this Temple,) and consequently supposing (with Bishop Wilkins, and other learned persons that have written of the Ark) the said cubit to answer to our foot and an half; it will hence follow, that one such measuring reed was equal to nine feet four inches and an half of ours. According to which, supposing the length of one side of the outermost wall of all that belonged to the Temple, to have been one hundred twenty and five reeds, (which is the length assigned to it by Villalpandus,) it will follow, that the same length measured by our feet would contain one thousand one hundred and seventy-one feet ten inches and an half. And forasmuch as the four sides of the said outermost wall were each of them of the same length; hence the whole area or plot of ground inclosed by the said outermost wall was a square, containing about one million, three hundred seventy three thousand, two hundred and eighty feet square; that is, about one and thirty acres and an half.

In

PART III. In like manner, ſuppoſing with Villalpandus, that the ſecond wall, which incloſed that which was eſteemed the *outermoſt court* of the Temple, (for the ground incloſed by the firſt or outermoſt wall, ſpoken of in the foregoing paragraph, was not eſteemed one of the *courts*,) and which by Villalpandus is called the *court of the Gentiles*; ſuppoſing, I ſay, the wall of this outermoſt court to have been one hundred and ten reeds long on each of its four ſides, it will follow, according to the aforementioned proportion, that each ſide was a little above one thouſand and thirty-one of our feet in length.

Laſtly, ſuppoſing with Villalpandus the length of each ſide of that wall which encompaſſed that which was called the *outer court*, or the *court of Iſrael*, (becauſe none but Iſraelites, or ſuch as obſerved the whole Moſaick Law, could enter into it,) to have been each ſide of it eighty reeds long, it follows, that each ſide was ſeven hundred and fifty of our feet in length.

As for the meaſures of the upright buildings of the Temple, they may be found by the ſcale inſerted in the orthographical draught of the Temple, as to reeds or cubits, and ſo (by what has been here ſaid) as to our feet. As for the ſeveral parts of the Temple, they are, I think, ſufficiently explained in the draughts of the Temple, by the help either of the numerical references, viz. 1, 2, 3, &c. or elſe of the alphabetical references, viz. A, B, C. I ſhall therefore ſay nothing more here, but refer the reader to the ſeveral draughts of the Temple adjoining to theſe pages, for his further information.

5. Of the land of Cabul. In chap. ix. ver. 10—13. we read, that *when Solomon had built the two houſes, the houſe of the Lord, and the King's houſe, that then King Solomon gave Hiram the King of Tyre* (who *had furniſhed Solomon with cedar-trees, and with fir-trees, and with gold according to all his deſire*) *twenty cities in the land of Galilee*. Which not pleaſing Hiram, when he came to ſee them, *he called them the land of Cabul*; the word Cabul denoting in the Hebrew tongue *diſpleaſure*, or *dirty*. As to the ſituation of

of theſe cities, it is but reaſonable to ſuppoſe, that they were ſuch as lay near to Tyre, whereof Hiram was King. CHAP. III.

In ver. 15—18. of the ſame 9th chapter, among other cities and places ſaid to be built by Solomon, we have mention made of *Tadmor in the wilderneſs*, which is the only one that hath not been before ſpoken of, and therefore is here to be deſcribed; and this ſhall be done by giving the reader an abſtract of what is ſaid concerning this place in our Philoſophical Tranſactions for the months of November and December, 1695, and from Dr. Halliſax's Letter to Dr. Edward Bernard, publiſhed in the Philoſophical Tranſactions for October, 1695. 6. Of Tadmor.

The city of Tadmor, whoſe remains in ruins do with ſo much evidence demonſtrate the once happy condition thereof, ſeems very well to be proved to be the ſame city which Solomon, the great King of Iſrael, is ſaid to have founded under that name in the deſert. Joſephus (Jewiſh Antiq. book viii.) tells us, that the Syrians called it in his time Thadamora; but the Greeks, Palmyra. Hence the writer of the Philoſophical Tranſactions thinks the name Palmyra to be Greek, and to have no relation to the Latin word Palma (ſignifying a palm-tree, which are ſaid to have abounded in theſe parts, and are therefore thought by others to have given name to this city, the Hebrew word Thamar having a great affinity to the Hebrew name Tadmor, and ſignifying alſo a palm-tree). However, the forementioned writer thinks the name Palmyra to be rather of a Greek extraction, namely, from Palmyos or Palmys, which Heſychius interprets *King Father*; or perhaps from Palmytes, which, according to the ſame Heſychius, was an Egyptian God.

Hiſtory is ſilent as to the fate and circumſtances of this city, during the great revolutions in the Eaſt. But it may well be ſuppoſed, that ſo advanced a garriſon as this was (i. e. being at ſo conſiderable a diſtance from the Holy Land) continued not long in the poſſeſſion of the Iſraelites; eſpecially ſince immediately after Solomon they fell into civil

PART III. civil diſſenſion, and were divided into two diſtinct kingdoms. So that it is not to be doubted, but this city ſubmitted to the Babylonian and Perſian monarchies, and afterwards to the Macedonians under Alexander, and the Seleucidæ. But when the Romans got footing in theſe parts, and the Parthians ſeemed to put a ſtop to their farther conqueſts in the Eaſt, then was this city of Palmyra (by reaſon of its ſituation, being a frontier, and in the midſt of a vaſt ſandy deſert, where armies could not well ſubſiſt to reduce it by force) courted and careſſed by the contending parties, and permitted to continue a free ſtate, a mart or ſtaple for trade, for the convenience of both empires.

With theſe advantages of freedom, neutrality, and trade, for near two centuries, it is not ſtrange, that it acquired the ſtate and wealth anſwerable to the magnificence of its noble ſtructures. But when the Romans under Trajan had made it appear, that there was no compariſon between the puiſſance of the Parthians and them, (Trajan having taken Babylon, and Cteſiphon, the then ſeat of the Parthian empire,) the Palmyrens were at length determined to declare for the Romans; which they did, by ſubmitting themſelves to the Emperor Adrian, about the year of Chriſt 130. when Adrian made his progreſs through Syria into Egypt. And that magnificent Emperor, being highly delighted with the native ſtrength and ſituation of the place, was pleaſed to adorn it. Nor is it unlikely, that many of the marble pillars were the gift of that Emperor, and particularly thoſe of the long *Porticus*; for that none of the inſcriptions are before that date. And it was uſual for the Cæſars to preſent cities, that had obliged them, with marble pillars to adorn their public buildings. Theſe here were not far to fetch, the neighbouring mountains affording *marble* quarries. But the magnitude of the *porphyry* columns is indeed very remarkable, conſidering how far thoſe vaſt ſtones muſt have been brought by land-carriage to this place; it being not known that any other quarries yield it, except thoſe of Egypt,

Egypt, which lie about midway between Cairo and Siena, between the Nile and the Red Sea. The ſtone is very valuable for its colour and hardneſs, and for that it riſes in blocks of any magnitude required. CHAP. III.

From the time of Adrian to that of Aurelian, for about an hundred and forty years, this city continued to flouriſh and increaſe in wealth and power, to that degree, that when the Emperor Valerian was taken priſoner by Sapores King of Perſia, Odenathus, one of the lords of this town, was able to bring a powerful army into the field, and to recover Meſopotamia from the Perſians, and to penetrate as far as their capital city Cteſiphon. Whereby he rendered ſo conſiderable a ſervice to the Roman ſtate, that Gallienus, ſon to Valerian, thought himſelf obliged to give him a ſhare in the Empire. But, by a ſtrange reverſe of fortune, this honour and reſpect to Odenathus occaſioned the ſudden ruin and overthrow of the city. For he and his elder ſon being murdered by a kinſman, and dying with the title of Auguſtus, his wife Zenobia, in right of her ſon Waballathus, then a minor, pretended to take upon her the government of the Eaſt, and did adminiſter it to admiration. And when ſoon after Gallienus was murdered by his ſoldiers, ſhe graſped the government of Egypt, and held it during the ſhort reign of the Emperor Claudius Gothicus. But Aurelian coming to the imperial dignity, would not ſuffer the title of Auguſtus in this family, though he was contented that they ſhould hold under him as Vice-Cæſaris.

But nothing leſs than a ſhare of the empire contenting Zenobia, and Aurelian perſiſting not to have it diſmembered, he marched againſt her, and having in two battles routed her forces, he ſhut her up, and beſieged her in Palmyra. And the beſieged finding that the great reſiſtance they made availed not againſt that reſolute Emperor, they yielded the town; and Zenobia flying with her ſon, was purſued and taken. With which Aurelian being contented, ſpared the city, and leaving a ſmall garriſon, marched for Rome with his captive lady. But the inhabitants

PART III. inhabitants believing he would not return, ſet up again for themſelves, and ſlew the garriſon he had left in the place. Which Aurelian underſtanding, though by this time he was got into Europe, with his uſual fierceneſs ſpeedily returned; and getting together a ſufficient army by the way, he again took the city without any great oppoſition, and put it to the ſword, with an uncommon cruelty, (as he himſelf confeſſes in a letter extant in Vopiſcus,) and delivered them to the pillage of his ſoldiers. And it is obſervable, that none of the Greek inſcriptions are after the date of this calamity, which befel the city in or about A. D. 272. after it had been nine or ten years the ſeat of the empire of the Eaſt, not without glory.

Though this city was at that time ſo treated by Aurelian, yet it is certain that he did not burn it, or deſtroy the buildings thereof. The words uſed by Zoſimus on this occaſion ſeem only to relate to his demoliſhing the walls and defences of the place. And that Emperor's own letter extant in Vopiſcus does ſufficiently ſhew, that he ſpared the city itſelf; and that he took care to reinſtate the beautiful Temple of the Sun that was there, which had been plundered by his ſoldiers. However, the damage then ſuſtained was never retrieved by the inhabitants; and I do not find, ſays the ingenious writer, that ever this city made any figure in hiſtory after it. Yet a Latin inſcription found there ſeems to intimate, as if Diocleſian had reſtored their walls within thirty years after. About A. D. 400. it was the head-quarters of the *firſt legion of the Illyrians*; and though Stephanus gives it no better title than that of a garriſon, yet it appears to have been an archbiſhop's ſee, under the metropolitan of Damaſcus.

To ſay in what age, or from what hand, it received its final overthrow, which reduced it to the miſerable condition it now appears in, there is no light in any of our hiſtorians. But it is probable, it periſhed long ſince in the obſcure ages of the world, during the wars of the Saracen empire. And being burnt and deſtroyed, it was never re-

built:

built: which occaſions the ruins to lie ſo entire, in the manner as they were left, neither being uſed to other ſtructures on the place, nor worth carrying away, becauſe of the great diſtance thereof from any other city. CHAP. III.

As to the circumſtances of this city in A. D. 1691, I ſhall here give the reader an abſtract of Dr. Hallifax's Letter above mentioned. We departed, ſays that reverend perſon, from Aleppo on Michaelmas-day, 1691; and in ſix eaſy days travel over a deſert country, came to Tadmor, journeying almoſt continually to the ſouth, with very little variation to the eaſtward.

As we rode into the town, we took notice of a caſtle about an hour's diſtance from it, and ſo ſituated as to command both the paſs into the hills by which we entered, and the city too. But we could eaſily perceive it was no old building, retaining no footſteps of the exquiſite workmanſhip and ingenuity of the ancients. Upon enquiry we were informed, that it was built by Man-Ogle, a Prince of the Druces, in the reign of Amurath the Third, A. D. 1585. But I know not, ſays the reverend author, how to give much credit to this ſtory; becauſe I find not, that either Man-Ogle, or any other Drucian Prince, was ever powerful in theſe parts; their ſtrength lying on mount Libanus, and along the coaſt of Sidon, Berytus, &c. It is a work of more labour than art, and the very ſituation alone is enough to render it almoſt impregnable; ſtanding on the top of a very high hill, incloſed with a deep ditch cut out of the very rock, over which there was only one ſingle paſſage by a drawbridge. This bridge too is now broken down; ſo that there is no entrance remaining, unleſs you will be at the pains to clamber up the rock, which is in one place feaſible, but withal ſo difficult and hazardous, that a ſmall ſlip may endanger one's life. Nor is there any thing within to be ſeen, ſufficient to recompenſe the trouble of getting up to it, the building being confuſed, and the rooms very ill contrived. Upon the top of the hill, there is a well of a prodigious depth, as certainly it muſt be a great way to come at water from

PART II. the top of ſuch a rock, the ditch that ſurrounds it not having the leaſt appearance of moiſture in it. This caſtle ſtands on the north ſide of the town, and from hence you have the beſt proſpect of the country all about.

You ſee Tadmor under you incloſed, on three ſides, with long ridges of mountains, which open toward the eaſt gradually to the diſtance of about an hour's riding; but to the ſouth ſtretches a vaſt plain beyond the reach of the eye, of which more by and by. The air is good, but the ſoil exceeding barren; nothing green to be ſeen therein, ſave ſome few palm-trees in the gardens, and here and there about the town.

The city itſelf appears to have been of a large extent, by the ſpace now taken up by the ruins; but there are no footſteps of any walls remaining, nor is it poſſible to judge of the ancient figure of the place. The preſent inhabitants, as they are poor, miſerable, dirty people, ſo they have ſhut themſelves up, to the number of about thirty or forty families, in little huts made of dirt, within the walls of a ſpacious court, which incloſed a moſt magnificent Heathen temple. Hereinto alſo we entered; and to mention here what the place at firſt view repreſents, certainly the whole world cannot afford the like mixture of remains of the greateſt ſtate and magnificence, together with the extremity of filth and poverty.

The whole incloſed ſpace is a ſquare of two hundred and twenty yards, encompaſſed with an high and ſtately wall, built with large ſquare ſtone, and adorned with pilaſters within and without, to the number (as near as we could compute, by what is ſtanding of the wall, which is much the greater part) of ſixty-two on a ſide. And had not the barbarity of the Turks, enemies to every thing that is ſplendid and noble, out of a vain ſuperſtition, purpoſely beat down thoſe beautiful corniſhes, both here, and in other places, we had ſeen the moſt curious and exquiſite carvings in ſtone, which perhaps the world could ever boaſt of; as here and there a ſmall remainder, which has eſcaped their fury, does abundantly evidence.

The

The weſt ſide, wherein is the entrance, is moſt of it broken down; and near the middle of the ſquare, another higher wall erected out of the ruins; which ſhews to have been a caſtle, ſtrong but rude; the old ſtones, and many pillars broken or ſawn aſunder, being rolled into the fabrick, and ill cemented. Within was to be ſeen the foundation of another wall, which probably might anſwer this front; and probable it is, that the Mamalukes, whoſe workmanſhip it ſeems moſt likely to have been, built the caſtle here for the ſecurity of the place. Before the whole length of this new front, except a narrow paſſage which is left for an entrance, is cut a deep ditch; the aſcent whereof on the inner ſide is faced with ſtone to the very foot of the wall, which muſt have rendered it very difficult to have aſſaulted it. The paſſage too, and the door itſelf, is very narrow, not wider than to receive a loaded camel, or that two footmen may well walk a-breaſt. And as ſoon as you are within the firſt door, you may make a ſhort turn to the right, and paſs on to another of a like bigneſs, which leads into the court. But all this is but a new building upon an old; and by this outward wall is quite ſhrouded that magnificent entrance, which belonged to the firſt fabrick: of the ſtatelineſs whereof we were enabled to judge, by the two ſtones which ſupported the ſides of the great gates; each of which is thirty-five feet in length, and artificially carved with vines and cluſters of grapes, exceeding bold, and to the life. They are both ſtanding, and in their places; and the diſtance between them gives us the wideneſs of the gate, fifteen feet. But all this is now walled up, to the narrow door before mentioned. Over the little door there is an inſcription in Greek, and alſo another in another language and character, which I never ſaw, ſays the reverend author of this account, till in Tadmor, nor underſtand what to make of it. From that in Greek, we hoped for ſome information; but it will be evident to any one that reads it, that the ſtone was brought from another place, and caſually put in there.

CHAP. III.

PART III. As ſoon as you are entered within the court, you ſee the remainders of two rows of very noble marble pillars, thirty-ſeven feet high, with their capitals of moſt exquiſite carved work; as alſo muſt have been the corniſhes between them, before they were broken down. Of theſe pillars there are now no more than eight and fifty remaining entire: but there muſt have been a great many more, for they appear to have gone quite round the court, and to have ſupported a moſt ſpacious double piazza or cloiſter. Of this piazza, the walks on the weſt ſide, which is oppoſed to the front of the Temple, ſeem to have exceeded the other in beauty and ſpaciouſneſs; and at each end thereof are two niches for ſtatues at their full length, with their pedeſtals, borders, ſupporters, and canopies, carved with the greateſt art and curioſity. The ſpace within this once beautiful incloſure, which is now filled with nothing but the dirty huts of the inhabitants, I conceive, ſays my reverend author, to have been an open court, in the midſt whereof ſtands the Temple, encompaſſed with another row of pillars of a different order, and much higher than the former, being above fifty feet high. Of theſe remain now but ſixteen; but there muſt have been about double that number: which, whether they incloſed an inner court, or ſupported the roof of a cloiſter, there being nothing now of a roof remaining, is uncertain; only one great ſtone lies down, which ſeems to have reached from theſe pillars to the walls of the Temple. The whole ſpace contained within theſe pillars we found to be fifty-nine yards in length, and in breadth near twenty-eight.

In the midſt of this ſpace is the Temple, extending in length more than three and thirty yards, and in breadth thirteen or fourteen. It points north and ſouth, having a moſt magnificent entrance on the weſt, exactly in the middle of the building; which, by the ſmall remains yet to be ſeen, ſeems to have been one of the moſt glorious ſtructures in the world. I never ſaw vines and cluſters of grapes cut in ſtone, ſo bold, ſo lively, and ſo natural, in any place; and we had doubtleſs ſeen things abundantly more

more curious, if they had not been maliciously broken to pieces. Just over the door we could make a shift to discern part of the wings of a large spread-eagle, extending the whole wideness thereof: the largeness of which led me at first to imagine, it might have been rather a Cherub overshadowing the entrance, there being nothing of the body remaining to guide one's judgment; and some little Angels or Cupids appear still in the corners of the same stone. But afterwards seeing other eagles upon stone that were fallen down, I conclude this must have been one likewise, only of a much larger size. Of this Temple there is nothing at present but the outward walls standing; in the which it is observable, that as the windows were not large, so they were made narrower towards the top, than they were below; but all adorned with excellent carvings. Within the walls, the Turks, or more probably the Mamalukes, have built a roof, which is supported by small pillars and arches, but a great deal lower, as well as in all other respects disproportionate and inferior to what the ancient covering must have been. And they have converted the place into a mosque, having added to the south end thereof new ornaments after their manner, with Arabick inscriptions and sentences out of the Alcoran, written in flourishes and wreaths, not without art. But at the north end of the building, which is shut out of the mosque, are relicks of much greater artifice and beauty. Whether they were in the nature of canopies over some altars placed there, or to what other use they served, I am not able, says the reverend author, to conjecture. They are beautified with the most curious fret-work and carvings: in the midst of which is a donic or cupola, above six feet diameter, which we found above to be of one piece; whether hewn out of a rock entire, or made of some artificial cement or composition, by time hardened into a stony substance, seems doubtful; though our learned author was rather inclined to believe the latter. It is, in fine, a most exquisite piece of workmanship, and on which,

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PART III. ſays the reverend and learned Doctor, I could have beſtowed more time to view it, than what was allowed us; haſtening to other ſights.

Having taken this ſurvey of the Temple, we went abroad, where our eyes were preſently accoſted with an amazing ſight of a multitude of marble pillars, ſtanding ſcattered up and down, for the ſpace of near a mile of ground, this way and that, but ſo diſpoſed as to afford no ſolid foundation to judge, what ſort of ſtructures they formerly framed. I paſs by the ruins of a moſque, which, directing our courſe northward, was the firſt thing that occurred to our view, after we came out of the court of the Temple: which, though of a more artificial frame and compoſure than many I have ſeen, yet is not worthy to ſtop us in the way to things, both of greater antiquity, and every way more noble and worthy our conſideration. Having therefore paſſed this, you have the proſpect of ſuch magnificent ruins, that if it be lawful to frame a conjecture of the original beauty of the place, by what is ſtill remaining, I ſomewhat queſtion, whether any city in the world could have challenged precedence of this in its glory. But it being impoſſible to reduce theſe noble ruins to any regular method, I muſt be forced to give you a rude account of them, as they came in ſight; and which will fall much ſhort of the greatneſs and ſtatelineſs, which they ſhew to the eye.

Advancing then toward the north, you have a very tall and ſtately obeliſk or pillar, conſiſting of ſeven large ſtones, beſides its capital, and a wreathed work above it; the carving here, as in all other places, being extraordinary fine. The height of it is above fifty feet; and upon it, I conceive, may have ſtood a ſtatue, which the Turks, zealous enemies to all imagery, have thrown down and broken in pieces. It is in compaſs, juſt above the pedeſtal, twelve feet and an half. On each hand of this, toward the eaſt and weſt, you ſee two other large pillars, each a quarter of a mile diſtant from you, which ſeem to have ſome correſpondence

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reſpondence one to the other. And there is a piece of another ſtanding near that on the eaſt, which would incline one to think, there was once a continued row of them. The height of this to the eaſt I took, ſays Dr. Hallifax, with my quadrant, and conclude to be more than two and forty feet high, and the circumference proportionable. Upon the body thereof is an inſcription. The other pillar to the weſt, in height and circumference anſwers this, and has upon the ſide an inſcription alſo.

Proceeding forward, directly from the obeliſk, about an hundred paces, you come to a magnificent entrance, vaſtly large and lofty, and, for the exquiſiteneſs of the workmanſhip, not inferior to any thing before deſcribed. Had it not ſuffered the ſame fate as the reſt, we might have ſeen a rare piece of the ancient beauty of the place. This entrance leads you into a noble piazza, of more than half a mile in length, nine hundred thirty-eight yards according to our meaſuring, and forty feet in breadth, incloſed with two rows of ſtately marble pillars, ſix and twenty feet high, and eight or nine feet about. Of theſe remain ſtanding and entire one hundred and twenty-nine. But, by a moderate calculation, there could not have been leſs at firſt than five hundred and ſixty. Covering there is none remaining, nor any pavement at the bottom, unleſs it be buried under the rubbiſh. But upon almoſt all the pillars we found inſcriptions, both in Greek, and the language unknown; of which we had time to take but very few, and thoſe not very inſtructive. Upon ſeveral of theſe pillars are little pedeſtals, jetting out about the middle of them, ſometimes one way only, and ſometimes more, which ſeem to have been the baſes or ſtanding places of ſtatues. But none of theſe are remaining; neither is it to be expected they ſhould, in a place which has been ſo long in the hands of the Turks. On theſe pedeſtals we ſaw many inſcriptions, ſometimes when there were none upon the body of the pillar, and ſometimes when there were.

The upper end of this ſpacious piazza was ſhut in by a row of pillars, ſtanding ſomewhat cloſer than thoſe on

PART II. each ſide; and perhaps there might have been a kind of banquetting-houſe above; but how no certain footſteps thereof remain. But a little farther to the left hand, and, it may be, continued with the former walk, lie the ruins of a very ſtately building, which I am apt, ſays my author, to believe might have been for ſuch an uſe. It is built of better marble, and has an air of delicacy and exquiſiteneſs in the work, beyond what is diſcernible in the piazza. The pillars, which ſupported it, are of one entire ſtone; and on one of them that is fallen down, but ſo firm and ſtrong, that it has received no injury thereby, we meaſured, and found two and twenty feet in length, and in compaſs eight feet and nine inches. Among theſe ruins we found the only Latin inſcription we ſaw in the place, and that ſo imperfect, that there is but little of it intelligible.

In the weſt ſide of the great piazza are ſeveral openings for gates, leading into the court of the palace: two whereof, one would eaſily believe, when they were in their perfection, were the moſt magnificent and glorious in the world, both for the elegancy of the work in general, and particularly for thoſe ſtately porphyry pillars, with which they were adorned. Each gate had four, not ſtanding in a line with the others of the wall, but placed by couples in the front of the gate, facing the palace, two on one hand, and two on the other. Of theſe remain but two entire, and but one ſtanding in its place. They are about thirty feet in length, and nine in circumference; of a ſubſtance ſo exceeding hard, that it was with great difficulty we broke off a few ſhivers, to bring home with us for a pattern of the ſtone, the art of making which, I think, ſays my author, is quite loſt. We ſaw ſeveral other broken pieces of porphyry, but neither of ſo accurate a mixture and compoſition, nor ſo large, as the former. The hard fate of one I could not but lament, when I ſaw it debaſed to ſupport the corner of a little hut, ſcarce good enough for a dog-kennel, or an hog-ſty. The palace itſelf is ſo entirely ruined, that no judgment can be made, what it was in its ancient ſplendour, either for the figure or workmanſhip thereof.

There

There is only here and there a broken piece of a wall remaining, beat into pieces by violence, and consumed by time to that degree, that, without the help of tradition, we could hardly be well assured, that the royal palace did once fill that space. We may guess however, that it fronted the famous piazza before mentioned, and was surrounded with rows of pillars of different orders; many of which are still standing, some plain, and some wrought and channelled, as those immediately encompassing the Temple. And upon those little pedestals, which stood out of the middle of some of them, I observed several inscriptions, but could not conveniently take more than one, which, together with the pillar that supported it, was fallen to the ground. CHAP. III.

I omitted to mention before, that under the long walk runs a current of hot sulphureous waters, and there is a well and other passages down to them. But whatever they may have been of old, they are not now so convenient as another, about half a mile westward from hence; where there is a very good descent into the water, and it is still used by the people to bathe in. Near to which, upon the pedestal of a broken pillar (or perhaps it might be an altar), remains an inscription, importing, that Bolanus, son of Zenobius, &c. being elected overseer or curator of this fountain, under Jaribolus, built this altar to Jupiter, in the year of Alexander four hundred and seventy-four; that is, of our Lord one hundred and fifty. Hot sulphureous baths are things very frequent in this country; and thence it obtained the name of Syria Salutifera. The scent of the waters here is much like those of Bath in England, but not so strong. On the contrary, when they have run so far from the fountain, as to become cold, they are very potable, and are the only waters the inhabitants use. But we, during our stay there, sent to a fountain of very excellent water, about an hour distant from the city.

On the east side likewise of the long piazza stands, if such an expression may be used, a wood of marble pillars, some

PART III. ſome perfect, and others deprived of their beautiful capitals; but ſo ſcattered and confuſed, that it is not poſſible to reduce them into any order, ſo as to conjecture to what they anciently ſerved. In one place are ſeveral together in a ſquare after this manner, paved at the bottom with a broad flat ſtone, but without any roof or covering. And at a little diſtance from that, ſtand the ruins of a ſmall temple, which, by the remains, ſeems to have been for the workmanſhip very curious. But the roof is wholly gone, and the walls very much defaced, and conſumed with time. Before the entrance which looks to the ſouth, is a piazza, ſupported by ſix pillars, two on one hand of the door, and two on the other, and at each end one. And the pedeſtals of thoſe in the front have been filled with inſcriptions, both in Greek and the other language; but they are now ſo worn out, as not to be intelligible.

But as great a curioſity as any were their ſepulchres, being ſquare towers, four or five ſtories high, and ſtanding on both ſides of an hollow way, towards the north part of the city. They ſtretch out in length the ſpace of a mile, and perhaps formerly might extend a great way further. At our firſt view of them, as we entered the place, we could not conjecture what they were. Some thought them the ſteeples of ruined churches, and were in hopes to have found ſome footſteps of Chriſtianity here. Others took them to have been baſtions, and part of the old fortifications, though there is not ſo much as any foundation of a wall to be ſeen. But when we came, a day or two after, more curiouſly to enquire into them, we quickly found their uſe. They were all of the ſame form, but of different ſplendour and greatneſs, according to the circumſtances of their founders. The firſt we viewed was entirely marble, but is now wholly in ruins, and nothing but an heap of broken ſtones. Amongſt which we found the pieces of two ſtatues, one of a man, and another of a woman,

woman, cut in a ſitting, or rather leaning, poſture. The heads and part of the arms of both were broken off, but their bodies remained pretty entire; ſo that we had the advantage of ſeeing their habits; which appeared very noble, but more approaching the European faſhion, than what is now in uſe in the Eaſt; which inclined me to believe they might be Romans. Upon broken pieces of ſtone tumbled here and there, we found ſome as broken inſcriptions; but not affording any perfect ſenſe, they are not worth the tranſcribing. CHAP. III.

Many other ſepulchres there were, as much gone to decay as this, which therefore we paſs by to go to two, that ſtood almoſt oppoſite to one another, and ſeemed moſt perfect of any, though not without marks of the Turkiſh malice. They are two ſquare towers, rather larger than ordinary ſteeples, and five ſtories high; the outſide being of common ſtone, but the partitions and floors within of good marble, and beautified too with very lively carvings and paintings, and figures both of men and women, as far as the breaſts and ſhoulders, but miſerably defaced and broken. Under theſe ſtatues, or by their ſides, are, in the unknown character, the names probably of the perſons there buried, or by them repreſented, or elſe ſome other memorials of them. We entered one of theſe by a door on the ſouth ſide, from which was a walk acroſs the whole building, juſt in the middle. But the floor was broken up, and ſo gave us the ſight of a vault below, divided after the ſame manner. The ſpaces on each hand were again ſubdivided into ſix partitions by thick walls, each partition being capable of receiving the largeſt corpſe: and piling them one above another, as their way appears to have been, each of thoſe ſpaces might contain at leaſt ſix or ſeven bodies. For the loweſt, ſecond, and third ſtories, thoſe partitions were uniform, and altogether the ſame; ſave from the ſecond floor, which anſwered the main entrance, one partition was reſerved for a ſtair-caſe. Higher than this, the building being ſomething narrowed towards the top, would not afford ſpace for continuing the

ſame

PART III. ſame method. Therefore the two uppermoſt rooms were not ſo parted, nor perhaps ever had any bodies laid in them; unleſs it was that of the founder alone, whoſe ſtatue, wrapt up in funeral apparel, and in a lying poſture, is placed in a niche, or rather window, in the front of the monument, ſo as to be viſible, both within and without. Near to this ſtatue was an inſcription.

The other monument on the other ſide of the way is very much like this; only the front and entrance are toward the north, and it is not altogether ſo polite, nor ſo well painted. But the carvings are as good, and it ſhews altogether as ſtately and magnificent as the former. Beſides, it has the advantage in age of a whole century of years, as appears from the date of an inſcription, that is placed above a niche in the front, adorned with handſome borders and corniſhes; the place doubtleſs of ſome ſtatue, and probably that of the founder. This inſcription is the moſt ancient I met with, ſays my reverend author, in Tadmor, the three hundred and fourteenth year from the death of Alexander the Great, preceding the birth of our Saviour about ten years. The other inſcription is alſo between twenty and thirty years before the reign of Adrian, and conſequently before the Romans got footing here. And from theſe ſumptuous ſtructures, and coſtly *mauſolæa*, we may reaſonably conclude, they were a potent and opulent people, before they became ſubject to the Romans, and were not obliged to them for their greatneſs.

And here the reverend and learned Dr. Halliſax ends his account in relation to Tadmor; of which I have given the reader an abſtract, omitting little elſe, but the ſeveral inſcriptions tranſcribed by the Doctor, and his remarks thereupon, which I thought not ſo proper for this place. However, it may not be amiſs to take notice here of one general remark made by the Doctor, in reference to the inſcriptions that are yet to be ſeen upon almoſt all the pillars of the great piazza above mentioned. It is this, that from the ſaid inſcriptions may be collected, that as the ſtate, the ſenate, and people, did ſometimes honour

thoſe

thoſe that had been in public truſt, with inſcriptions on theſe pillars; ſo when this was not done by them, private perſons had the liberty to do the ſame for their friends. Whence it appears alſo, that they eſteemed it very honourable, to have their memories preſerved after this manner. As a farther inſtance hereof may ſerve, what the Doctor takes notice of in reference to another pillar above mentioned, on which was an inſcription with the mention of men's names, but without particularizing what they did to deſerve that honour: which is ſomething ſtrange, unleſs we may ſuppoſe, it was a prevailing vanity in theſe eaſtern countries, thus to endeavour to eternize their names. An inſtance whereof we have in Scripture, in Abſalom's ſetting him up a pillar, 2 Sam. xviii. 18. and perhaps before him in Saul, 1 Sam. xv. 12. CHAP. III.

It remains now only to add one remark of my own, in relation to the vaſt plain, which, the Doctor in the beginning of his letter tells us, ſtretches to the ſouth of Tadmor, beyond the reach of the eye. In this plain, adds he, you ſee a large valley of ſalt, affording great quantities thereof, and lying near about an hour's diſtance from the city. And this more probably is the *valley of Salt*, mentioned 2 Sam. viii. 13. where David ſmote the Syrians, and ſlew eighteen thouſand men, than another which lies but four hours from Aleppo, and has ſometimes paſſed for it. Now though the Doctor's obſervation is true enough, that this valley by Tadmor is *more probably* the valley of Salt, mentioned 2 Sam. viii. 13. than that which lies not far from Aleppo; yet it appears from what has been above ſaid, chap. ii. ſect. 24. that neither the one nor the other is the valley mentioned in the forecited text, but another lying near the Salt Sea, and the land of Edom, Aram (or the Syrians) being a corrupt reading in the forecited text, for Edom or the Edomites, as is ſhewn in the chapter and ſection above cited. And though reaſon itſelf will tell us, that it is but likely, that the parts about the Salt Sea ſhould be impregnated with ſalt; yet, ſince my penning the ſection concerning *the valley of Salt* mentioned in Scripture,

PART III. Scripture, I have obſerved a paſſage in Mr. Maundrell's Journey from Aleppo to Jeruſalem, wherein he tells us, that he was an eye-witneſs, that the country about the Salt or Dead Sea did abound with ſaline particles. We found, ſays he, the plain (namely, near Jordan) very barren, as we paſſed along it, producing nothing but a kind of ſamphire, and other ſuch marine plants. I obſerved in many places of the road, where puddles of water had ſtood, a whiteneſs upon the ſurface of the ground; which, upon trial, I found to be a cruſt of ſalt, cauſed by the water to riſe out of the earth, in the ſame manner as it does every year in the valley of Salt near Aleppo, after the winter's inundation. Theſe ſaline efflorescences I found at ſome leagues diſtance from the Dead Sea, which demonſtrates, that the whole valley muſt be all over plentifully impregnated with that mineral. It is true, that what Mr. Maundrell here ſays, relates to that part of the plain or valley; that lay on the north end of the Salt Sea; but it is not to be doubted, but the ſame holds true as to the more ſouthern parts lying on the ſame ſea, and nearer to the land of Edom.

But to return to Tadmor; the account whereof I ſhall conclude with obſerving, that, as to the nature of its ſoil, it might be looked upon as ſeated as it were in an *iſland*, or ſpot of fertile land, ſurrounded with a *ſea*, or vaſt tract of barren lands. Such ſpots, Strabo tells us, were frequent in Libya or Africk, and by the Egyptians were called *abaſes*; whence poſſibly the name of the Abaſyne or Abiſſine nation is derived. As to the geographical ſituation of (Tadmor or) Palmyra, Ptolemy places it in the latitude of Tripoly on the coaſt of Syria, and four degrees more eaſterly; and he makes it the capital of ſixteen cities in Syria Palmyrena, whereof Alalis, and Danaba, and Evaria, were afterwards biſhops ſees. Pliny places it two hundred and three miles from the neareſt coaſt of Syria, and three hundred and thirty-ſeven miles from Seleucia upon Tigris, near Bagdat. Joſephus places it one day's journey from Euphrates, and ſix from Babylon; which muſt

must be understood of an horseman's journey of about sixty miles a day, it being more than so much from this city to Euphrates. Ptolemy also mentions a river running by Palmyra, which did not appear to our travellers, unless that gut or channel, wherein they were overflowed by the rain-waters, was the bed thereof; which may possibly run with a constant stream in the winter, or times of much rain. But this (as the rivers of Aleppo and Damascus at this day) is made by Ptolemy, not to empty itself into the sea or any other river, but to be imbibed by the thirsty earth of the deserts. And so much for the once most noble city of Tadmor or Palmyra, said in Scripture to be built by Solomon. CHAP. III.

7. Of Ezion-geber and Eloth.

In ver. 26. of this ninth chapter, we are informed, that *Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom.* In 2 Chron. viii. 17. we are told, that Solomon himself *went to Ezion-geber, and to Eloth, at the sea-side in the land of Edom.* In Num. xxxiii. 35. we read, that one of the encampments of the Israelites was at Ezion-geber; and Deut. ii. 8. Moses reminds the Israelites, how that, *when they passed by from the children of Esau, through the way of the plain from Elath and Ezion-geber, they turned and passed by the way of the wilderness of Moab.* These are the texts, wherein these places are first mentioned in the sacred History. And as from hence it might be inferred, that Ezion-geber and Eloth were neighbouring places, and both near to the land of Edom; so from the text we are speaking of in relation to Solomon, it is evident, that they were not only adjoining cities, but both situated in the land of Edom; and consequently that the land of Edom did reach quite to the shore of the Red Sea. And this affords a great confirmation to the truth of that opinion, that the Red Sea was so called as lying on the coast of Edom; of which I have spoken Vol. I. Part II. chap. ii. §. 3. of this my Geography of the Old Testament. That Ezion-geber was a sea-port town, is clear from the account we have in Scripture thereof, it being said here,

1 Kings

PART III. 1 Kings ix. 26. expreſsly, that *Solomon made a navy of ſhips in Ezion-geber*; and chap. xxii. ver. 48. that *the ſhips*, which Jehoſhaphat made, *were broken at Ezion-geber*. That Elath, or Eloth, was a ſea-port or haven, is not ſo evident from Scripture; but what is ſaid of Solomon's going to Eloth, as well as to Ezion-geber, 2 Chron. viii. 17. ſeems to favour it. Likewiſe particular notice being taken, 2 Kings xiv. 22. of *Azariah's reſtoring Elath to Judah*; and again, 2 Kings xvi. 6. of *Rezin King of Syria recovering Elath to Syria, and driving out the Jews from Elath*, this ſhews, that Elath was a place of more than ordinary importance; and therefore it was ſo moſt probably, on account of its being a good port or haven; ſince it, as well as Ezion-geber, is expreſsly ſaid, 2 Chron. viii. 17. to be ſituated *on the ſea-ſide*. And this is further confirmed by our finding a bay of the Red Sea, called in Heathen writers, *the Elamitick* or *Elanitick bay*, taking without doubt this name from a port on it, named Elama or Elana; which might be very probably the ſame denoted in Scripture by Elath or Eloth; eſpecially ſince Euſebius and Jerom tell us, that it was in their days called Ælа; and that from thence they were wont to ſet ſail for the Indies and Egypt; and that there was placed the tenth Roman legion; which further ſhews it to be a place of great conſequence. As for Ezion-geber, or Ezion-gaber, ſome will have it to be the ſame port, that was by the Greeks and Latins called Berenice, from an Egyptian Queen of that name: but Euſebius and Jerom tell us, that in their time it was thought to be the ſame that was then called Aſia, as it is in the Greek of Euſebius; or Eſſia, as it is in the Latin of Jerom. As for the land of Ophir, whither the ſhips of Solomon are ſaid to have gone, and fetched from thence gold, it is ſpoken of in the firſt volume.

8. Of Sheba. In the beginning of chap. x. we have an account of the Queen of Sheba's coming to Solomon. The learned are divided as to the ſituation of this Sheba, ſome making it to lie in Africk, others in Arabia. The oldeſt writer of the

the former opinion is, I think, Josephus, the Jewish hiſ- CHAP. III.
torian: and Bochart plainly intimates, that others, who have ſince embraced the ſaid opinion, have done it ſolely upon Joſephus's authority, without duly conſidering what is to be ſaid againſt it. I ſhall not trouble the reader with all the flaws obſerved by Bochart, in the account given us of this Queen by Joſephus; it will ſuffice to take notice here of two or three of the moſt palpable errors. Joſephus then makes this Queen of Sheba, that came to Solomon, to reign over both Ethiopia and Egypt; whereas it is evident from the ſacred Hiſtory, that in the time of Solomon there reigned over Egypt that Pharaoh, whoſe daughter Solomon married, and Shiſhak, who, not long after the death of Solomon, made war upon Rehoboam the ſon of Solomon. Again, Joſephus will have this Queen to be called the Queen of Sheba, from her capital city. For, ſays he, the metropolis of the Ethiopians was called Saba, before that Cambyſes named it Meroe, from his ſiſter. Whereas other hiſtorians tell us, that Cambyſes *built* Meroe, (ſo that there was no ſuch place before,) and named it ſo from his mother. Once more, Herodotus, whom Joſephus profeſſes to follow herein, no where ſays that any ſuch woman reigned in Ethiopia. Theſe obſervations may ſuffice to ſhew the weakneſs of the opinion we are ſpeaking of. I ſhall now add two or three obſervations to confirm the truth of the other opinion, that by the *Queen of Sheba*, is to be underſtood the Queen of the country ſo named, and ſituated, not in Ethiopia in Africk, but in the ſouth part of Arabia Felix. And firſt, Bochart obſerves, that the *kingdom of Sheba* was uſually called by the Orientaliſt, *the ſouth country*, or *kingdom of the ſouth*. Whence it follows, that our bleſſed Saviour ſpake according to the common mode, when he called the Queen of Sheba by the ſtyle of *the Queen of the ſouth*. 2dly, The Queen of Sheba in Arabia Felix may be truly ſaid to come *from the utmoſt parts of the earth*, foraſmuch as theſe Sabæans inhabited the utmoſt parts of Arabia ſouthward: whereas the Ethiopians in Meroe had ſeveral

PART III. nations more ſouth than they in Africk. 3dly, Arabia Felix much more abounded with gold and ſpices, which were brought by that Queen to Solomon, than Ethiopia is reported to do. And laſtly, it is related, that women reigned over theſe Sabæans, as well as over the Ethiopians. This kingdom may be ſeen in the map of the plantations of the deſcendants of Ham, vol. i.

Of the diviſion of the land of Iſrael into two diſtinct kingdoms, viz. the kingdom of Judah and kingdom of Iſrael.

9. Solomon being dead, preſently after Rehoboam's acceſſion to the throne, the tribes of Iſrael were divided into two diſtinct kingdoms, ten of the tribes ſetting up Jeroboam, the ſon of Nebat, for their King; and the other two tribes, Judah and Benjamin, adhering to the houſe of David. It is indeed ſaid, chap. xi. ver. 11. and 12. that God foretold Solomon, that for his ſins he would rend the kingdom out of the hand of his ſon; *howbeit, not all the kingdom,* but that he would *give one tribe to his ſon, for David's ſake, and for Jeruſalem's ſake.* And accordingly, ver. 32. Ahijah the prophet acquaints Jeroboam, that as God had decreed to give *ten tribes to him,* ſo he had decreed that Solomon's ſucceſſors ſhould *have one tribe for his ſervant David's ſake, and for Jeruſalem's ſake, the city which he had choſen out of all the tribes of Iſrael.* Now it being thus ſaid in theſe two texts, that God would give *one tribe* to the deſcendants of Solomon, and it being plain from chap. xii. ver. 21, 23. that the *two tribes of Judah and Benjamin* did adhere to Rehoboam; nay, it being expreſsly ſaid, 2 Chron. xi. 12. that he *had Judah and Benjamin on his ſide;* hence at firſt view there ſeems to be ſome ſhew of diſagreement between theſe texts, which Commentators have endeavoured to reconcile after various manners. But whoſoever conſiders duly the phraſe, or manner of ſpeaking made uſe of in thoſe texts, where *one tribe* is ſaid to be reſerved to the houſe of David, will find, that thereby is plainly enough denoted, that the houſe of David ſhould have *two tribes* adhere ſtill to it. For both the ſaid texts, 1 Kings, xi. 12. and 32. rendered according to their full importance, imply thus much, that to the houſe of David ſhould be reſerved *one tribe for David's*

ſake,

ſake, and one tribe for Jeruſalem's ſake; and ſo *two* tribes, CHAP. III.
viz. that of Judah, *for David's ſake*, who was of that tribe; and the other of Benjamin *for Jeruſalem's ſake*, as being in that tribe. Joſh. xviii. 28. And as this expoſition is eaſy, and takes away ſo much as the appearance of any diſagreement, ſo it is confirmed, not only expreſsly by the Seventy Interpreters in 1 Kings xi. 32. but alſo by the original text itſelf, when it ſays, in both the forecited paſſages, that only *ten tribes* were given to Jeroboam; for thence it plainly follows, that the other *two* were reſerved to the houſe of David.

Again, though it be ſaid, that ten tribes were given to Jeroboam, yet this is not to be ſo ſtrictly underſtood, as if every city appertaining to the ſaid ten tribes did fall off to Jeroboam. For the contrary expreſsly appears, 2 Chron. xi. 10. where, among the cities which Rehoboam built for defence, we have mention made of Zorah and Aijalon, which were allotted to the tribe of Dan, as we read Joſh. xix. 41, 42. And as to the people, it is expreſsly ſaid, 2 Chron. xi. 13—17, that *the prieſts and the Levites that were in all Iſrael* (i. e. in all the other tribes that fell off to Jeroboam) *reſorted to him* (i. e. Rehoboam) *out of all their coaſts. For the Levites left their ſuburbs and their poſſeſſion, and came to Judah and Jeruſalem: for Jeroboam and his ſons had caſt them off from executing the prieſt's office unto the Lord. And after them, out of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the Lord God of Iſrael, came to Jeruſalem to ſacrifice unto the Lord God of their fathers.* And this gives clear light to the true meaning of 1 Kings xii. 17. where it is ſaid, *but as for the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them.* The true and full meaning of which ſeems to be this: that Rehoboam reigned, not only *over Judah and Benjamin*, but alſo *over ſuch of the other ten tribes* as, adhering to the ſervice of the true God, came and *dwelt in the cities of Judah.* For upon the diviſion of the kingdom into two, it is ſufficiently known, that as the tribes of Judah and Benjamin, and what elſe appertained to the houſe

PART III. of David, was comprehended under the name of the *kingdom of Judah*; and the King thereof was ſtyled the *King of Judah*; for the other ten tribes were denoted by the name of the *children of Iſrael*, their country by the name of the *kingdom of Iſrael*, and their King was ſtyled the *King of Iſrael*.

10. The capital cities of the kingdom of Judah and kingdom of Iſrael.

As to the capital cities of theſe two kingdoms, Jeruſalem all along continued to be ſo in reſpect of the kingdom of Judah. But as for the kingdom of Iſrael, its capital or regal city was at firſt for ſome time Shechem. For we read, 1 Kings xii. 25. that *Jeroboam built Shechem in mount Ephraim, and dwelt there.* That he did alſo ſometime reſide at Tirzah, is evident from chap. xiv. ver. 17: but whether he made it the place of his conſtant or chief reſidence in his latter days, ſo as that the regal ſeat may be ſaid to be by him tranſlated thither from Shechem, is not certain. Certain it is, from chap. xv. ver. 33. that Baaſha (who ſlew Nadab, the ſon of Jeroboam, and ſucceeded him) made Tirzah his regal city. And it appears from chap. xvi. 8—23. that ſo it continued to be, during the reigns of theſe ſucceeding Kings, viz. Elah, the ſon of Baaſha, and Zimri, and Omri; which laſt *reigned ſix years in Tirzah; and* then *he bought the hill Samaria of Shemer, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill,* (*Shemeron*, or) *Samaria.* And this was the regal or capital city of the kingdom of Iſrael, not only the remaining years of Omri's reign, but through the ſeveral reigns of all his ſucceſſors, even till an end was put to the kingdom of Iſrael by the conqueſt of the King of Aſſyria. Of which more in its due place.

11. Of the Lubims, the Sukkiims, and Ethiopians.

In chap. xiv. ver. 25. we read, that *in the fifth year of Rehoboam, Shiſhak King of Egypt came up againſt Jeruſalem.* And in 2 Chron. xii. 1—4. we are further informed that this judgment came upon Rehoboam, becauſe *he forſook the law of the Lord*; and alſo, that *the people were without number, that came with Shiſhak out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.* As for the Lubims,

Lubims, it is generally agreed by the learned, that there- CHAP. III.
by are meant the Libyans, adjoining to Egypt. And not only the affinity of the names confirms this opinion, but alſo the ſignification of the Hebrew word, it being derived from a root or primitive word, which denotes *to thirſt*, or *thirſt*; and ſo a very proper word to denote the inhabitants of Libya or Africa, as being a very *thirſty*, i. e. dry or ſandy country. The Hebrew word Sukkiims is derived from a word, which denotes either *a tent*, (whence the name of Succoth is given to the place where Jacob pitched his tents, when he came out of Meſopotamia, Gen. xxxiii. 17.) or elſe *a cave*. Hence the learned are not agreed, whether by the Sukkiims here mentioned are to be underſtood the Troglodytæ, a people in the parts of Libya or Africk adjoining on to Egypt ſouthwards, and ſo called by the Greeks as living in *caves*; or elſe the Scenitæ, a people in Arabia Petræa, or the parts of Arabia adjoining next to Egypt, and ſo called by the Greeks as living in *tents*, and otherwiſe better known to theſe parts of the world by the name of Saracens. The laſt people mentioned in this place, and called by our tranſlation, in conformity to the Septuagint, Ethiopians, are denoted in the Hebrew text by the name of Cuſhim, as being deſcendants of Cuſh; and therefore thereby are moſt probably denoted the inhabitants of Arabia, namely, of the other parts of Arabia, beſides that inhabited by the Sukkiims, if thereby were denoted the Scenitæ or Saracens. That by the Cuſhim here mentioned cannot with any probability be underſtood the Ethiopians living in Africk and beyond Egypt, is confirmed by their being related, chap. xiv. ver. 9—15. to have invaded Judah in the days of Aſa, under Zerah their king or leader. At which time *the Lord ſmote the Cuſhim; and Aſa, and the people that were with him, purſued them unto Gerar; and the Ethiopians were overthrown, and they* (i. e. Aſa and his people) *ſmote all the cities round about Gerar*, &c.—Whence it plainly follows, that the Cuſhim here mentioned were ſuch as inhabited the

PART III. parts adjoining to Gerar, and conſequently not any part of the African Ethiopia, but Arabia.

Of Ramah, Ijon, Abel-beth-maachah, &c.

12. In chap. xv. ver. 16—22. of this firſt Book of Kings we read, that *Baaſha King of Iſrael went up againſt Judah, and built Ramah, that he might not ſuffer any to go out or come in to Aſa King of Judah.* Whereupon Aſa by great preſents prevailed upon Benhadad King of Syria, to invade the kingdom of Iſrael; and the Syrian army *ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphthali.* Whereupon *Baaſha left off building of Ramah; and King Aſa made a proclamation throughout all Judah, and they took away the ſtones of Ramah, and the timber thereof, and King Aſa built with them Geba of Benjamin and Mizpah.* The circumſtances here mentioned make it almoſt unqueſtionable, that the Ramah here ſpoken of is to be underſtood of the Ramah near Jeruſalem, lying in the tribe of Benjamin. By Baaſha's *building* it, is probably to be underſtood his *fortifying* it, and perhaps, to that end, building a tower or citadel therein; the materials whereof were carried away by the men of Judah to build, i. e. to *fortify*, Geba and Mizpah, two other cities of Benjamin. The deſign of Baaſha in building or fortifying Ramah, in order that *he might not ſuffer any to go out or come in to Aſa King of Judah*, probably alludes to what is related 2 Chron. xv. 8, 9. where we learn, that Aſa had taken ſome cities that were in mount Ephraim, and that the people came over to him out of Ephraim, and Manaſſeh, and Simeon, in abundance. The cities Ijon and Abel-beth-maachah, being mentioned with Dan, and the country of Cinneroth, and the land of Naphthali, it is not to be doubted, but that they lay in thoſe northern parts of the kingdom of Iſrael, though their ſituation cannot be more particularly aſſigned from any thing ſaid in Scripture of them.

Of Gibbethon.

13. At ver. 27. of this chap. xv. we read, that when Baaſha ſmote Nadab, the ſon of Jeroboam, this latter was laying ſiege to Gibbethon, *which belonged to the Philiſtines.* This city

city is expresly reckoned, Josh. xix. 44. among the cities allotted to the tribe of Dan, and also it was assigned as a Levitical city in that tribe. Wherefore, either the Israelites had never hitherto expelled the Philistines out of it, or else the Philistines had again recovered it. It seems to have been a strong place; forasmuch as the siege seems to have been carried on from before the death of Nadab, all along the reign of Baasha, till the death of his son Elah, by Zimri, and the setting up of Omri for King against Zimri. For the text tells us, that *the people were encamped at Gibbethon; and the people that were encamped heard say, Zimri has conspired and slain the King: wherefore all Israel made Omri, the captain of the host, King over Israel that day in the camp.*—Chap. xvi. ver. 15, 16. CHAP. III.

14. Of Samaria, the capital of the kingdom of Israel.

Omri, being made King, goes up from Gibbethon, and besieges Tirzah, and takes it, and reigns there six years. After which he removes his regal seat to Samaria, a city which he new built from the ground, on an hill bought of one Shemer, from whom he called the city by the name of Samaria, as has been above observed. This city from thenceforth continued to be the regal or capital city of the kingdom of Israel, till a period was put to the said kingdom. And hence the word Samaria is often used by the sacred writers of the Old Testament, to denote the whole kingdom of Israel. It was first besieged by Benhadad King of Syria, and reduced to so great extremity, that the head of an ass was sold for eighty shekels of silver, which is computed by some to be about ten pounds sterling: but however, the city was then miraculously delivered according to the prediction of the prophet Elisha. It was afterwards taken by Salmanassar King of Assyria, after a siege of three years. This prince took away the Israelites or ten tribes captive, and instead of them sent a new colony of diverse nations, who patched up a religion out of the Jewish religion and their own heathenish and superstitious rites. In the time of the Maccabees, this city was taken by one of the Maccabean family, and wholly ruined. Herod the Great, being pleased with the

PART III. ſituation of it, again rebuilt it in a more ſtately manner than before, beautifying it with fine marble pillars, and other carved ſtones, which are in great abundance found amongſt the rubbiſh. He incloſed it alſo with a ſtrong wall, and beautified it with a temple; and, in honour of Auguſtus Cæſar, he named it Sebaſte, the Greek word Sebaſtos being uſed in that language to anſwer to the Latin Auguſtus. Herod Agrippa obtained this city of the Roman Emperor Caligula, and ſiding with the Romans againſt the Jews under Veſpaſian, they then avoided the public calamity of that country. But afterwards, taking other meaſures, they were, together with the reſt of the Jews, extirpated out of Paleſtine by the Emperor Adrian, and the city has ſince gone to decay. It is conjectured by Brochard, who traced the ruins of it, to have been bigger than Jeruſalem. John the Baptiſt is ſaid to be buried here. It was in the time of the Chriſtian Emperors an archbiſhop's ſee; but now there are only a few cottages, and convents inhabited by Greek monks.

15. Of the brook Cherith.

The following part of the firſt Book of Kings (viz. from chap. xvi. ver. 28. to chap. xxii. ver. 40.) is taken up with the hiſtory of Ahab, ſon of Omri, and King of Iſrael, interningled with the hiſtory of the famous prophet Elijah. And the firſt place that occurs here, and has not yet been ſpoken of, is the brook Cherith, which is ſaid, chap. xvii. ver. 3. to be *before Jordan*. From which nothing elſe can be well inferred, but that this brook ran into Jordan. Whether it lay on the eaſt or weſt ſide of Jordan is not agreed on. Euſebius, or at leaſt Jerom, places it *beyond Jordan*, and ſo on the eaſt ſide of it: but others generally agree in placing it rather on the weſt of Jordan; becauſe it is ſaid ver. 3. by God to Elijah: *Get thee hence, and turn thee eaſtward, and hide thyſelf by the brook Cherith, that is before Jordan*. Where the expreſſion *turn thee eaſtward*, ſeems to imply, that Elijah was on the weſt ſide of Jordan: for had he been on the eaſt ſide, then to have gone to a river that ran on that ſide into Jordan, would have been to have turned *weſtward*. The particular ſitua-

tion

tion of this brook is aſſigned by Adrichomius in the con- CHAP. III.
fines of Ephraim and Benjamin.

As for Zarephath, (chap. xvii. ver. 9.) which belonged 16.
to Zidon, it is in the New Teſtament (Luke iv. 26.) called Of Zare-
Sarepta; and under that name I have ſpoken of it in Part phath.
I. chap. iv. ſect. 6. of my Geography of the New Teſtament. And in like manner, mount Carmel, the river Kiſhon, and all the other places mentioned in the remaining part of this firſt Book of Kings, have been before ſpoken of in my Geography of the Old Teſtament.

CHAP.

CHAP. IV.

Places mentioned in the ſecond Book of Kings, and not ſpoken of before.

1. Moab rebels againſt Iſrael.

THE *ſecond Book of Kings* begins with giving us an account, how Moab, that was before tributary to the King of Iſrael, *rebelled againſt Iſrael*; i. e. caſt off their ſubjection to the King of Iſrael, *after the death of Ahab*; and how Ahaziah, the ſon of Ahab, *ſent to enquire of Baal-zebub, the God of Ekron*, concerning his recovery from the diſeaſe he then lay under; and what was thereupon done by the prophet Elijah, of whoſe being taken up into heaven we have an account, chap. ii. The places mentioned in both theſe two firſt chapters have been all ſpoken of before.

2. The Moabites are ſubdued; the march of the Iſraelites, and the place of battle.

From chap. ii. to chap. xiii. we have the hiſtory of Eliſhah the prophet, from the death of Elijah, whom he ſucceeded, to his own death, intermixed with the hiſtory of the Kings of Judah and Iſrael. In chap. iii. we are informed, how Jehoram, (another ſon of Ahab, that ſucceeded his brother Ahaziah, for want of iſſue of his own,) being joined by Jehoſhaphat King of Judah, went againſt Moab in order to reduce it to ſubjection again. And ver. 8, 9. we are particularly informed, that they went *the way through the wilderneſs of Edom, and fetched a compaſs of ſeven days journey*. Whereby is denoted, that they went not the moſt direct or neareſt way to invade Moab, which lay over Jordan, and through the tribe of Reuben, or ſouth part of the country beyond Jordan; but *fetched a compaſs through the wilderneſs of Edom*, which probably lay on the ſouth-weſt of the Salt Sea, and ſo invaded Moab on thoſe parts which were moſt diſtant from Iſrael, and on which conſequently they leaſt expected to be invaded upon.

3. Of Baalſhaliſha.

In chap. iv. ver. 42. we read of a man that came from Baalſhaliſha, and brought Eliſha twenty loaves of barley, where-

wherewith he fed an hundred men, so that they left thereof. This place is in the Septuagint version written Bætharisa, which, Eusebius and Jerom tell us, was a town in the borders of Diospolis, about fifteen miles distant from it to the north, in the country of Thamna, whence it appears to have been situated in mount Ephraim. And this description agrees well enough with what we read of the land of Shalisha, 1 Sam. ix. 4. wherein this Baalshalisha probably was situated. For the land of Shalisha probably lay in Ephraim: though Jerom will have Shalisha to be the same with Zoar, otherwise called Bela, whither Lot fled; and hence some have fancied that Baalshalisha should rather be read Belashalisha, as a name compounded of Bela and Shalisha. The Chaldee Paraphrast and Arabick Interpreter render it *the south country*, which favours the latter opinion, rather than the former; inasmuch as Zoar lay indeed to the south of Gilgal, where Elisha then was, whereas Ephraim lay to the north and north-west. CHAP. IV.

4. Of Zair.

In chap. viii. ver. 20, 21. we read, that *in the days of Joram*, son of Jehoshaphat, *Edom revolted from under the hand of Judah, and made a King over themselves.* Whereupon *Joram went over to Zair, and smote the Edomites.* From the circumstances of the story, this Zair appears to be near or in the land of Edom. It seems by some interpreters to be taken for the same as Seir, whereby the land of Edom is frequently denoted in Scripture; but it is differently written in the Hebrew tongue, and by the Seventy Interpreters it is rendered Sior.

5. Of Libnah.

In the following verse of the same chapter, we read, that *then Libnah revolted at the same time.* This is conjectured by some to be a different place from the Libnah, lying in the tribe of Judah, and often mentioned in the sacred History; and they will have it to be a city of Edom. But it seems most probable, that it was no other than the city of Judah, and which was one of the cities in that tribe assigned to the sons of Aaron; and that by the *revolting* thereof is to be understood, the inhabitants refusing to admit the idolatrous worship he would have set up there,

as

PART III. as well as in other places of his kingdom; and that, therefore, upon his death, or ſome ſhort time after, they opened their gates again. And this ſeems to be confirmed, not only by its being expreſsly ſaid, 2 Chron. xxi. 10. *The ſame time alſo did Libnah revolt from under his hand; becauſe he had forſaken the Lord God of his fathers.* but alſo by its being ſaid, both 2 Kings viii. 22. and 2 Chron. xxi. 10. only that Libnah *revolted*, without adding thereto what is juſt before ſaid of Edom, that it continued to revolt *unto this day*. The omiſſion of which expreſſion ſeems to imply, that Libnah had ceaſed ſo to revolt before the time the ſacred Penman wrote.

6. Of Gur, and Ibleam. In chap. ix. ver. 27. we read, that Jehu being anointed King of Iſrael by the appointment of God, and having ſlain Joram, the ſon of Ahab, he followed after Ahaziah, the King of Judah, that aided Joram; and that Jehu's men ſlew him *at the going up to Gur, which is by Ibleam.* Now Gur is no where elſe mentioned in Scripture; but Ibleam, by which it is ſaid to be, is mentioned in two other places; viz. Joſh. xvii. 11. and Judg. i. 27. In the former place we read, that *Manaſſeh had in Iſſachar and Aſher, Bethſhean and her towns, and Ibleam and her towns,* &c. Where, by the expreſſion, *in Iſſachar and Aſher,* is probably meant in the confines of thoſe two tribes; where alſo Megiddo is ſaid to be ſituated in the ſame text. Some underſtand Gur (or, as it is in the vulgar Latin, Gaver) to be the name of an aſcent or hill by Ibleam; and the Seventy Interpreters render the Hebrew text thus: *In the going up to Gai, which is Ibleam;* whereby they plainly underſtood Gai, or Gur, to be only another name for Ibleam.

7. Of Selah, or Joktheel. In chap. xii. ver. 20. we read, that the ſervants of Joaſh King of Judah made a conſpiracy, and ſlew him in Bethmillo, or *the houſe of Millo, which goes down to Silla;* of which we have ſpoken in the [a] deſcription of the city of Jeruſalem. In chap. xiv. ver. 7. we are informed, that

[a] Page 27, chap. ii. ſect. 10, 11. of this volume.

Amaziah,

Amaziah, the son of Joash, *slew of Edom in the valley of* CHAP. IV.
Salt ten thousand, and took Selah by war, and called the name of it Joktheel, unto this day. Of the valley of Salt I have before spoken. The word Selah does in the Hebrew tongue signify *a rock*, and so exactly answers to the Greek word Petra; and therefore it is not without reason agreed upon by commentators, that this Selah was the same city with that called by the Greeks and Latins, Petra, lying in Arabia Petræa, thought to be so named from this its chief city: though others rather think, that as this city had its name from its situation on a rock, so the adjacent tract was called Arabia Petræa, from its being overspread with such rocks or rocky hills.

In ver. 25. of this fourteenth chapter, we are informed, 8.
that *Jeroboam, the son of Joash King of Israel, restored the coast of Israel from the entering in of Hamath, unto the sea of the plain, according to the word of the Lord, which he spake by Jonah the prophet, who was of Gath-hepher.* Of the *entering in of Hamath* I have before spoken; and that by the *Sea of the Plain*, is meant the *Salt-Sea*, (otherwise called by common writers, the *Dead Sea*, and the *Asphaltite Lake*,) is clear from Deut. iii. 17. Why this King is said *to restore* these parts, may be gathered from 1 Kings xv. 20. and 2 Kings x. 33. For in the former place we have an account, that Benhadad the King of Syria had *smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphthali;* and in the latter place we read, that Hazael, a succeeding King of Syria, smote all the country beyond Jordan. The only place mentioned in the text we are speaking of, and not before described, is Gath-hepher, the birth-place, or at least dwelling-place, of Jonas the prophet. This is expressly said by Eusebius and Jerom to be situated in the tribe of Zabulon; and the latter tells us in his preface to the prophecy of Jonah, that it was two miles distant from Sephorim, or Diocesarea, in the way thence to Tiberias; that it was no great

Jeroboam, son of Joash, how said to restore the coast of Israel. And of Gath-hepher.

[b] Compare 2 Chron. xxv. 13.

place,

PART. III. place, and that the ſepulchre of Jonah was ſhewn there in his time. He alſo further obſerves, that ſome confounded this place with Gath near Lydda, or Dioſpolis, and lying in the country of the Philiſtines: whereas the ſacred Hiſtory plainly diſtinguiſhes this from that, by the addition of Hepher thereto. Whereby ſome ſuppoſe is denoted, that it lay in a tract of Zabulon, called the land of Hepher, 1 Kings iv. 10. and that the King of Hepher, ſaid to be ſlain by Joſhua, Joſh. xii. 17. was King of this land of Hepher. But this is only conjecture. Upon the teſtimony of Euſebius and Jerom, concerning the ſituation of Gath-hepher in the tribe of Zabulon, it ſeems very probable, that it was the ſame with Gittah-hepher, mentioned as lying in the eaſtern coaſt of Zabulon, Joſh. xix. 13.

9. Of Kir, belonging to the King of Aſſyria.

In chap. xvi. ver. 9. we read, that Tiglath-pileſer, King of Aſſyria, *went up againſt Damaſcus, and took it, and carried the people of it captive to Kir.* This place is rendered in the vulgar Latin, Cyrene, which cannot be underſtood of the city or country lying in Africk, and well known, and frequently mentioned by Greek and Latin writers under the name of Cyrene; foraſmuch as the King of Aſſyria (at leaſt in thoſe days) had nothing to do with this Cyrene. Wherefore, by Kir and the Cyrene in the Latin verſion, muſt be underſtood ſome city or country lying within the dominions of the King of Aſſyria. And accordingly we find a river Cyrrhus, and cities called Cyropolis, and Cyrena, and Carine, mentioned by writers as lying in theſe parts; and a part of Media, called Syromedia, from theſe Syrians, as is probably thought, being carried captive hither.

10. Of Halah, Habor, Gozan, &c. whither the ten tribes were carried captive.

In chap. xvii. we have an account of the final captivity of the Iſraelites or ten tribes, by Shalmaneſer King of Aſſyria, who is ſaid ver. 6. to *carry Iſrael away into Aſſyria, and to place them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.* In 1 Chron. v. 26. it is ſaid, that the King of Aſſyria brought the Reubenites and Gadites, and half tribe of Manaſſeh, *unto Halah, and Habor,*

Habor, and Hara, and to the River Gozan. That by the river Gozan is here denoted the country about that river, and which by Ptolemy is called Gauzanitis, is ſo probable, as to be agreed upon by the generality of writers. The word Halah may be otherwiſe written agreeably to the Hebrew Chalach; and therefore is very probably thought to denote the country in the north part of Aſſyria, called by Ptolemy, Calacine or Calachene. In like manner, Habor may be written, agreeably to the original, Chabor; whence it is probably thought to be the mountain (or the mountainous country) between Media and Aſſyria, called by Ptolemy, Chaboras. And laſtly, Harah, mentioned in 1 Chron. v. 26. is thought by ſome to denote the ſame with *the cities of the Medes*, in this 2 Kings xvii. 6. which, they ſay, is confirmed by the obſervation, that Media is by the Greeks ſometimes called Aria, and the Medes Arii, (namely, in Herodot. vii. 62. and Pauſan. in Corinth.) It is certain, that in the eaſt or ſouth-eaſt parts adjoining to, or not far from Media, we meet with a country, called Aria or Ariene. CHAP. IV.

11. Of Cuthah, and Avah.

In ver. 24. chap. xvii. of this ſecond Book of Kings we are informed, that the *King of Aſſyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, inſtead of the children of Iſrael.* I need not ſpeak any thing more of Babylon and Hamath; and I need but remind the reader, that it has been before obſerved in my account of the Garden of Eden, that Cuthah here mentioned was in all probability the ſame with Cuſh, which is ſaid by Moſes to be encompaſſed by the river Gihon, and that accordingly it is much the ſame with the country called by the Greeks Suſiana, (where we read of the Coſſei and Ciſſii, &c.) and to this very day is ſaid to be called Chuſeſtan. As for Ava, what city or country is denoted hereby, is hard to be accounted for. We do indeed read Deut. ii. 23. of the Avims; but then in the ſame text we read alſo, *that the Caphtorim* (or *Philiſtines*) *deſtroyed*

PART III. *deſtroyed them, and dwelt in their ſtead,* long before theſe times. And therefore Ava here mentioned cannot with any probability denote the country of the Avims, mentioned in the forecited place of Deuteronomy, as ſome have imagined. Nor does it appear, that the King of Aſſyria had then under his ſubjection the parts where theſe Avims are ſaid to dwell; nay, the contrary rather appears. The moſt probable opinion in this matter ſeems to be that of the learned Grotius, who has obſerved, that there are by Ptolemy mentioned a people of Bactriana, under the name of Avadiæ. It is not to be omitted, that the place here called Ava ſeems in all probability to be the ſame that is called Ivah, chap. xviii. ver. 34. and chap. xix. ver. 13.

Of Sepharvaim.

12. The Sepharvaim above mentioned is very probably conjectured by the learned to be the city called Sipphara by Ptolemy, and by Abydenus, *the city of the Sippareni.* It is called by a plural name in Ptolemy, as well as by a dual in the Hebrew, probably, becauſe the river Euphrates ran through it, and ſo divided it as it were into two cities.

Of Arpad or Arvad.

13. In chap. xviii. ver. 34. together with the Gods of Hamath, and Sepharvaim, and Ivah, we have mention made of the Gods of Arpad and Henah. As to Arpad, thereby is probably denoted the country lying above the land of Hamath, and over againſt which lies the ſmall iſland, called Aradus by the Greeks and Latins; which name contains in it apparent footſteps of the Hebrew name Arpad or Arvad.

Of Henah.

14. As for Henah, I can neither meet with in others, nor think myſelf of any ſatisfactory account of it. Grotius thinks it might be, perhaps, Ange in Arabia Felix. Others take Henah and Ivah to be the names of two idols: but it ſeems clear from chap. xix. ver. 13. that they were both cities. The Chaldee Paraphraſt renders them as two verbs. The Syriack and Arabick Interpreters render, what is Ivah in our tranſlation, all along by Avah; and Henah by Noa.

In

In chap. xix. ver. 12. beſides Gozan, and Haran, *and the children of Eden, which were in Thelaſar,* (which have been all ſpoken of already), we have mention made of Rezeph. Now ſince we find in Ptolemy mention made of Reſapha in the country Palmyrene, on the weſt of the Euphrates, and above ſpoken of; and alſo of Rezipha, a city of Meſopotamia, and ſo on the eaſt of the Euphrates; it is very probable, that one of theſe two might be the place here called Rezeph; and moſt probably the laſt, as carrying in it the greateſt affinity to the letters of the Hebrew word. CHAP. IV. 15. Of Rezeph.

In the hiſtory of the reign of the good King Joſiah, we have mention made of Carchemiſh by Euphrates, 2 Chron. xxxv. 20. This is probably thought to be the ſame, called by the Greeks and Latins, Circeſium. 16. Of Carchemiſh.

In 2 Kings xxiii. 33. we read, that *Pharaoh-necoh put Jehoahaz*, the ſon of Joſiah, *in bands at Riblah, in the land of Hamath.* Where the land of Hamath lay, has already been ſhewn. And it is hence evident, that Riblah lay in the land of Hamath; and conſequently out of the land of Canaan, contrary to the opinion of ſome. Hence others more reaſonably ſuppoſe it to be Antioch, or elſe Apamea, or ſome other of the cities ſituated on the river Orontes; on which ſtood Epiphania, called Hamath in the days of Jerom, and therefore probably thought by him to be the Hamath mentioned ſo often in Scripture. 17. Of Riblah.

And thus I have gone through the ſecond book of Kings. The places mentioned in the books of the Chronicles are chiefly the ſame with thoſe mentioned in the books of the ſacred Hiſtory already gone through: ſome few that are mentioned peculiarly in theſe books of the Chronicles, and are not mentioned in the other preceding ſacred books, I have inſerted in their proper places, into the geography of the books of Kings. As to the following books of the ſacred Scripture, the principal places mentioned in them, and of which, I think, we have any tolerable knowledge, have alſo been taken notice of before; 18. Of the books of Chronicles, &c.

PART III. fore; excepting the cities and other places lying in Perſia or Media, or adjoining to the Perſian empire, and mentioned in the books of Ezra, Nehemiah, Eſther, Ezekiel, Daniel, and ſome other; of theſe therefore I ſhall ſpeak ſomething in the following chapter.

CHAP.

CHAP. V.

Of Places ſituated in, or bordering on, the ancient Perſian Empire, and mentioned in the Old Teſtament, but not ſpoken of already.

WE meet not with the name of Perſia in the ſacred Hiſtory, before the time of Daniel the prophet, who lived in the reign of Cyrus, the founder of the Perſian empire. This great and famous Emperor is ſaid, not only to have taught the inhabitants of Perſia properly ſo called, the art of horſemanſhip; but alſo to have publiſhed an edict or law, importing, that it ſhould be eſteemed mean and ſcandalous for any man of that country to *go on foot*, whether the journey he went were long or ſhort; by this means enjoining the inhabitants to become horſemen. Now the word Paras in the Oriental tongues denoting *an horſeman*, hence it is not improbably thought, that upon the ſaid inhabitants thus becoming univerſally horſemen, the country and people came to be denoted by the name of Paras, firſt in the days of Cyrus; whereas, in former days, both country and people were denoted by the name of Elam, one of the ſons of Shem, who firſt ſettled in theſe parts after the Flood. From the word Paras, the Greeks eaſily framed the word Perſis, and from it the Latins the word Perſia. 1. Perſia, whence ſo called.

Paras, or Perſis, in its moſt proper acceptation, denoted only one province of the Perſian empire, which adjoined on to the eaſt ſide of Suſiana, formerly ſpoken of; and which is ſaid to this day to be called Phars, or Pharſiſtan, names which apparently retain footſteps of the ancient Oriental name Paras. But this name is alſo uſed to denote ſeveral other and large provinces, that were ſubdued by the Perſians, properly ſo called, and lay chiefly to the north and eaſt of the province of Perſis. As to the extent of the Perſian empire, we find that it was in the days of 2. Perſis, or Perſia, properly taken, what.

PART III. Ahaſuerus, *from India even unto Ethiopia, over an hundred and ſeven and twenty provinces.* Eſth. i. 1.

3. Of Cuſh or Ethiopia. The word here rendered Ethiopia is Cuſh; which has been largely ſhewn to denote in Scripture, Arabia, not Libya or Africa; and therefore, by Ethiopia here mentioned is probably to be underſtood only the Aſiatick Ethiopians, i. e. ſome Arabians denoted by this name in Herodotus the hiſtorian.

4. Of India. The word rendered India is in the original Hoddu, or Hondu, as it is now-a-days read. But it is likely, that it was formerly read Hiddu, or Hindu. Whence the Greeks derived the names India and Indus, the latter given by them to the great river, which has been generally eſteemed the eaſtern boundary of Perſia, and the former to the country lying on the eaſt ſide of the ſaid river, called now-a-days by us moſt commonly the Eaſt-Indies, to diſtinguiſh it from the Weſt-Indies, otherwiſe called America, and unknown to the ancients; who therefore called the Eaſt-Indies ſimply India, as knowing no other than that.

5. Of Shuſhan. It is evident from Dan. viii. 2. and Eſth. i. 2. that the Kings of Perſia had a palace in a city called Shuſhan, which we may well ſuppoſe to be the ſame called by the Greeks Suſa, and ſo ſituated in the province of Suſiana, which is the firſt province of Perſia that lies on the eaſt of the Euphrates, or Tigris. This city probably took its name from the *lilies* which abound in theſe parts, for the *lily* is called *ſhuſhan* in the Hebrew tongue. As from Shuſhan, the Greeks called the city itſelf Suſa, ſo from their Greek name of the city, they called the province it lay in Suſiana. The city is thought to have been founded by Tithonus, brother to Priamus King of Troy, and father of Memnon: from whom the citadel was called Memnonium; the palace and walls, Memnonians; and Suſa itſelf, the city of Memnon. But others will for theſe reaſons have the city to have been built not by Tithonus the father, but by the ſon himſelf, Memnon. The walls of this city are ſaid by Caſſiodorus, as Heylin relates, to

be

be cemented with gold. It was doubtleſs a very great, ſtately, and rich city. Alexander the Great is ſaid to have found therein fifty thouſand talents of uncoined gold, beſides wedges of ſilver, and jewels of an ineſtimable value. It is now ſaid to be nothing but ruins, and perhaps not that. CHAP. V.

6. Of the river Ulai.

In the forecited chap. viii. ver. 2. of Daniel, the prophet tells us, that he had a viſion by the river of Ulai, which doubtleſs is the ſame called by the Greeks, Euleus. That it ran by the city, nay the palace of Shuſhan, is alſo clear from the forecited text. It is ſaid to be the greateſt river of the province of Suſiana, and of ſo rare a ſtream, that the Perſian Kings would drink of no other water.

7. Of Media.

To the north of Perſia lay the country called Media, frequently mentioned in the ſacred Hiſtory, and that in conjunction with Perſia; not only on account of their neighbouring ſituation one to the other, but of their being for a long time under one and the ſame prince. It is generally believed, that it took its name from Madai, one of the ſons of Japhet. But upon weighing what is offered by the judicious and learned Mr. Mede on this ſubject, I am inclined to embrace rather his opinion; that though it is not to be doubted but this country, called in Hebrew Madai, took its name from one Madai, yet probably he was not the ſame with the ſon of Japhet, (who rather ſettled himſelf in Myſia in Leſſer Aſia, and in Æmathia or Macedonia in Europe,) but was a deſcendant of Shem.

8. Of Achmetha, or Ecbatana.

In Ezr. vi. 2. we read, that there was *found at Achmetha, in the palace that is in the province of the Medes, a roll*, &c. Now the word Achmetha may denote (as is obſerved in the margin of our Bible) *a coffer;* but it is rather underſtood by the learned to denote the principal city of Media, called by the Greeks Ecbatana, and often mentioned in the Apocryphal books of Eſdras or Ezra, and of Tobit and Judith. It was built not long after Babylon. For we find, ſaith Dr. Heylin, that Semiramis, the wife of Ninus, in a war againſt the Medes, who had then rebelled,

PART III. taking an affection to the place, cauſed water-courſes to be made to it, from the further ſide of the mountain Orontes, digging a paſſage through the hills with great labour and charge. It being deſtroyed by the injury of time, it was re-edified by Deioces, the ſixth King of the Medes, and afterwards much beautified and enlarged by Seleucus Nicanor, one of the ſucceſſors of Alexander the Great in his Aſian conqueſts. For beauty and magnificence it was little inferior to Babylon or Nineveh. In compaſs it is ſaid to be one hundred and eighty, or two hundred furlongs, which make about twenty-four of our miles. The walls thereof are affirmed in the book of Judith to be ſeventy cubits high, fifty cubits broad, and the towers upon the gates an hundred cubits higher; all built of hewn and poliſhed ſtones, each ſtone being ſix cubits in length, and three in breadth. But this is to be underſtood only of the innermoſt wall, there being ſeven in all about it; each of them higher than the other, and each diſtinguiſhed by the colour of their ſeveral pinnacles, which gave unto the eye a moſt pleaſant proſpect. It was the ordinary reſidence of the Kings of Perſia in the heat of ſummer, as Suſa, before mentioned and deſcribed, was in the cold of winter. The royal palace was about a mile in compaſs, and built with all the coſt and ſkill that a ſtately ediſice did require. Some of its beams are ſaid to be of ſilver, and the reſt of cedar, which were ſtrengthened with plates of gold. Joſephus, the Jewiſh hiſtorian, relates, that it was built by the prophet Daniel; which muſt be underſtood no otherwiſe than that he overlooked the work, or contrived the model, appointed to do ſo by the order of Darius the Mede, to whom the building of the ſame is aſcribed by others. Neglected at length by the Kings of the Parthian race, it became a ruin.

CHAP.

CHAP. VI.

Of the more remarkable Places mentioned in the Apocryphal Books, and not ſpoken of before.

I SHALL in this laſt chapter take notice of the more remarkable places mentioned in the Apocryphal books, and which have not been ſpoken of before. I have not obſerved any place or country mentioned in the two Apocryphal books of Eſdras, but what has ſomewhere or other been before taken notice of; and therefore, paſſing by them, we come to the book of Tobit. In chap. i. ver. 2. we read, that *in the time of Enemaſſar*, (who is ſuppoſed to be the ſame called 2 Kings xvii. 3. Shalmaneſer,) *King of the Aſſyrians, Tobit was led captive out of Thiſbe, which is at the right hand of that city, which is properly called Nephtali in Galilee.* Now it is thought with great probability, that the city here ſaid to be properly called Nephtali was the ſame with that which was otherwiſe called Kadeſh-Nephtali, this being the principal city of Nephtali in the more early times. And as it was called Kadeſh-Nephtali, to diſtinguiſh it from other cities called by the name of Kadeſh; ſo it is very likely, that it was alſo for brevity's ſake (omitting the former part of the compound name, namely Kadeſh, as common to it with other places) called Nephtali, and the rather, as being the moſt eminent city in the tribe of Nephtali. For it was not only a Levitical city, but alſo one of the three cities of refuge on the weſt of Jordan. 1. Of Thiſbe, and the city Nephtali.

In ver. 14. of this firſt chapter of Tobit, we have mention made of *Rages, a city of Media.* This is probably enough thought to be the ſame with Ragau, mentioned in chap. i. ver. 15. of the book of Judith. Nor is it a conjecture without any foundation, that it was built by Reu the ſon of Peleg. For not only the deſcendants of Arphaxad (of whom came Peleg, the father of Reu) ſettled in theſe and the adjacent parts; but Reu is called by 2. Of the city Rages.

PART III. the Seventy Interpreters Ragau. And as to the poſterity of Arphaxad ſettling here, it is remarkable, that in the very beginning of the book of Judith, we have mention made of Arphaxad, *who reigned over the Medes in Ecbatane;* this name being probably given to the ſaid King in memory and honour of their forefather Arphaxad, the ſon of Shem, and grandſon of Noah; who probably upon the diſperſion of mankind ſettled himſelf in theſe parts of Aſia; whence we find here a whole country retaining plain footſteps of his name, it being called Arrapachitis in Ptolemy, probably for Arphaxaditis.

3. Of Bethulia. Proceed we to the book of Judith; and the moſt remarkable place in this hiſtory is the city or town of Bethulia, wherein Judith lived when it was beſieged by Holofernes, the general of the Aſſyrian army. That this place was ſituated not far from Dothaim, is evident, as from other texts, ſo eſpecially from chap. vii. ver. 3. where it is ſaid, that the army under Holofernes *encamped in the valley near unto Bethulia, by the fountain, and they ſpread themſelves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cyamon* (or the Bean-field) *over againſt Eſdraelon.* Now Dothaim being probably the ſame with Dothan, and Eſdraelon the ſame with Jezreel, we may from hence make a pretty good gueſs at the ſituation of Bethulia, that it was ſuch as is aſſigned it in the map hereunto belonging. Brochard tells us, that from the place taken for Bethulia, when he travelled the Holy Land, to Tiberias on the ſea of Galilee, was one league, and that the latter lay to the ſouth-eaſt of the former. As for the other places mentioned in the book of Judith, they are either ſuch as are of very uncertain ſituation, or elſe of no great note, or laſtly ſuch as have been already deſcribed. And the ſame may be ſaid of the places that are mentioned in the ſeveral following Apocryphal books, till we come to the two books of the Maccabees, which are the laſt of the Apocryphal books.

4. Of Modin. In theſe two books, as being chiefly hiſtorical, we have mention made of many places, among which, excepting

thoſe

thoſe already ſpoken of, the chief or moſt remarkable are CHAP. VI.
theſe that follow: Modin I mention firſt, on account of
its being the dwelling-place of Mattathias, of whom was deſcended Judas ſurnamed Maccabeus. The ſituation of this place is not well agreed on, ſome placing it not very far from Jeruſalem. For Mr. Maundrell tells us, that in his return from Bethlehem to Jeruſalem, he made a viſit to (what is now-a-days called) the wilderneſs and convent of St. John the Baptiſt; and that being come within about a league of the convent, he had in ſight Modon, a village on the top of an high hill, the burying-place of thoſe heroical defenders of their country, the Maccabees. And ſo likewiſe Le Bruyn tells us, that at a little diſtance from the convent of the Holy Croſs (which is about an hour's journey from Jeruſalem) he ſaw upon a very high hill, the place where the Maccabees lie buried, and the ruins of their houſe. And a little after he tells us, that being gone further on in his way to Bethlehem, he turned towards Modin; and he not only gives us a draught of it, but alſo tells us, that of the burying-places of the Maccabees there are ſtill ſeven arches remaining, under which the bodies were laid. From which it may be inferred, that our author was either at or very near the place; and conſequently, that it lies not very far from Jeruſalem and Bethlehem. But others will have Modin to lie much farther weſtward, namely, on the coaſt, or not far from the coaſt, of the Mediterranean Sea. And this opinion is founded on 1 Maccab. xiii. 25, 26. where it is ſaid thus: *Then ſent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.—Simon alſo built a monument upon the ſepulchre of his father and his brethren, and raiſed it aloft to the ſight, with hewn ſtone behind and before. Moreover he ſet up ſeven pyramids one againſt another, for his father and his mother, and his four brethren. And in theſe he made cunning devices; about the which he ſet great pillars. And upon the pillars he made all their armour for a perpetual memory; and by the armour, ſhips carved, that they might be ſeen of all that ſail*

on

PART III. *on the ſea.* Now from the laſt clauſe of this paſſage it ſeems evident, that Modin was at no great diſtance from the Mediterranean Sea. Whence it will follow, that the forementioned place, taken notice of by Mr. Maundrell and Mr. Le Bruyn, is not rightly reputed to be the burying-place of the Maccabees; but that their opinion is better founded, who place Modin much nearer to the coaſt of the Mediterranean Sea. Agreeably hereunto Euſebius and Jerom tell us, that Modin was ſituated near to Dioſpolis, or Lydda. And Bonfrerius obſerves[b], that ſome moderns place the ſituation of Modin at four miles diſtance from Lydda, and one long mile from Joppa.

5. Of Perſepolis. The next place I ſhall ſpeak of is Perſepolis, mentioned 2 Macc. ix. 2. It was the chief city, not only of that province of the Perſian empire which is properly called Perſis, but of the whole empire; whence it is ſtyled by the hiſtorian Quintus Curtius, *the Queen of the Eaſt.* It was ſituated near the banks of a river called Araxes, otherwiſe ſaid to be called Rhogomanes, and now-a-days Bendemir. It was built for the moſt part of cypreſs-wood, the walls of the houſes being of marble, digged out of an adjoining mountain. Diodorus Siculus, who at large deſcribes this city, affirms it to be the richeſt and fineſt city in all the world. And we may well believe him as to the richneſs of it, Alexander the Great finding here one hundred and twenty thouſand talents in ready money for his own ſhare, after the ſoldiers had made what ſpoil they lifted of plate, bullion, images of gold and ſilver, and jewels of unſpeakable value. But the chief beauty of it was the royal palace, built on an hill, ſurrounded with a treble wall; the firſt of ſixteen cubits height, the ſecond of thirty, and the third of ſixty: all of them of black poliſhed marble, with ſtately battlements, and in the circuit of the whole palace an hundred turrets, which afforded a moſt admirable proſpect. Nor was the inſide of leſs beauty than the outſide of majeſty; the roof thereof ſhining with ivory, ſilver,

[b] Annot. in tab. Terræ promiſſæ.

gold,

gold, and amber; and the King's throne being wholly CHAP. VI.
compoſed of gold and the richeſt pearls. But although it
was thus rich and ſtately, and one of the greateſt ornaments of the eaſtern world; yet it was by Alexander, in a drunken fit, conſumed with fire, at the inſtigation of Lais, that infamous ſtrumpet, by way of revenge for the many cities of the Greeks, which the Perſians had formerly burnt in the Grecian wars. And though Alexander, when ſober again, repented of what he had done, and gave order that it ſhould be rebuilt, yet it never aroſe to its former glory; the conqueror dying ſhortly after, and that purpoſe with him. It was ſo ruined in the time of Quintus Curtius, (who lived, as our author Dr. Heylin obſerves, in the time of Claudius Cæſar,) that he profeſſes no footſteps of it could then have been found, if not ſhewn and pointed out by the river Araxes, on whoſe bank it ſtood. But notwithſtanding this, it is the opinion of ſeveral ingenious perſons and travellers, and among them of M. Thevenot, that the place now-a-days called Tſchehel-minar is part of the ancient Perſepolis, not only becauſe of the river, which Diodorus Siculus and others mention to be there under the name of the little Araxes, now called Bendemir, but alſo of many other marks that cannot be called into queſtion, ſays Thevenot; who proceeds to give a large account of the ruins yet to be ſeen. The ſum whereof is this: that they conſiſt chiefly of three ranges of buildings, behind one another, from weſt to eaſt; that they extend ſeverally in length from north to ſouth; that each of the two firſt ranges contains four buildings and two courts; the laſt hath five buildings, whereof the third is the biggeſt of all.

6. Of Sparta.

Another famous city, mentioned in the hiſtory of the Maccabees, is Sparta, otherwiſe called Lacedæmon, celebrated in the Greek hiſtorians, as being one of the two moſt conſiderable and potent cities of Greece, the other whereof was Athens. It lay in the ſouthern or ſouth-weſt province of the Peloponneſe, called Laconia.

7. Of Jamnia.

To return to Paleſtine, or the Holy Land: in the ſouthern

PART III. ſouthern part of the weſtern coaſt hereof lay Jamnia, which Strabo ſays was diſtant from Azotus two hundred furlongs, that is, five and twenty miles, and ſo near to Joppa. And this ſituation agrees very well with the hiſtory of the Maccabees. For as Judas Maccabeus burnt one part of the Syrian fleet at Joppa, ſo he burnt the reſt at Jamnia, the flame being ſeen to Jeruſalem itſelf, though reckoned two hundred and forty furlongs off, that is, thirty miles. This town was an epiſcopal ſee in the times of Chriſtianity.

8. Of Caſphin. Not far from Jamnia is Caſphin ſuppoſed to lie, deſcribed to be a *ſtrong city, fenced about with walls, and inhabited by people of diverſe countries;* 2 Macc. xii. 13. which Judas Maccabeus took, making there an unſpeakable ſlaughter, as we are informed ver. 16.

9. Of Tripolis. On the ſame coaſt with Jamnia and Joppa, but much higher to the north, lies the city Tripolis above Sidon, and ſo above the northern boundary of the Holy Land; but yet in the province called by the Greeks Phœnicia. The name denotes *three cities*, and it is ſaid to be ſo called, becauſe built by the joint purſes of the three cities, Tyre, Sidon, and Aradus. It ſeems to have been of no great note in the time of the Romans, till made one of the epiſcopal ſees, belonging to the archbiſhop of Tyre in the primitive times. But thriving by degrees, it came to be of principal account, by the time that the weſtern Chriſtians warred in the Holy Land. For when conquered by them, it was made, as Heylin obſerves, one of the tetrarchies, or capital cities for the four quarters of their dominions; which were, Jeruſalem for Paleſtine, Edeſſa for Comagena or Meſopotamia, Antioch for Syria, and this for Phœnicia. A city, which, I know not (ſays my author) by what good hap, has ſped better than any of thoſe parts, retaining ſtill as much in ſtrength and beauty, as ever it had; if not grown greater by the ruin of all the reſt. Our countryman Mr. Maundrell gives us this account of it. Tripoli is ſeated about half an hour from the ſea. The greater part of the city lies between

two

two hills; one on the eaſt, on which is a caſtle com- CHAP. VI.
manding the place; another on the weſt, between the
city and the ſea. This latter is ſaid to have been at firſt raiſed, and to be ſtill increaſed by the daily acceſſion of ſand, blown to it from the ſhore. Upon which occaſion there goes a prophecy, that the whole city ſhall in time be buried with this ſandy hill. But the Turks ſeem not very apprehenſive of this prediction. For inſtead of preventing the growth of this hill, they ſuffer it to take its courſe, and make it a place of pleaſure; which they would have little inclination to do, did they apprehend it was ſome time to be their grave. The marine is about half an hour diſtant from the city. The port is an open ſea, rather than an incloſed harbour; however, it is in part defended from the force of the waves by two ſmall iſlands, about two leagues from the ſhore; one of which is called the Bird, the other the Coney Iſland, being ſo named from the creatures, which they ſeverally produce. For its ſecurity from pirates, it has ſeveral caſtles, or rather ſquare towers, built all along upon the ſhore at convenient diſtances. They are, ſays my author, I think, ſix in number, but at preſent void of all manner of force, both of men and ammunition. In the fields near the ſhore appeared many heaps of ruins and pillars of granite, and ſeveral other indications, that here muſt have been anciently ſome conſiderable building this way. Which agrees very well with what Caſaubon in his notes upon Strabo quotes out of Diodorus, viz. that Tripolis was anciently a cluſter of *three cities* ſtanding at a furlong's diſtance from each other; of which the firſt was a ſeat of the Aradians, the ſecond of the Sidonians, and the third of the Tyrians. And from hence it is probable, that Tripolis was a name given at firſt to *three* diſtinct but adjacent places, and not to one city, built, as is uſually ſaid, by the mingled intereſt of Tyre, Sidon, and Aradus. Thus much Mr. Maundrell: to which I ſhall add what Mr. Theyenot ſays of it. Tripoli, ſays he, is a very pretty town, with a neat caſtle, at the foot of which

PART III. which a little river runs. Several gardens, full of orange-trees and white mulberries, encompaſs the town, which is a mile from the ſea, where there are ſeveral towers to defend the coaſt. Here it was that S. Marina, being accuſed of incontinence, did penance in man's apparel. I ſhall conclude with what Le Bruyn obſerves: The city, ſays he, in itſelf is not very conſiderable, though the houſes are built with free-ſtone, and moſt of them pretty large and ſtately. The principal quarters of the city are very populous. The bazar, or ſtreet of merchants, is in pretty good plight. The French and Italians have generally their vice-conſul reſiding there. (It appears from Mr. Maundrell, that we alſo have had a conſul there.) The Arabians bring thither a great deal of aſhes, with which they make ſoap and glaſs. Beſides this account of Tripoli, Mr. Le Bruyn has obliged us with a draught, both of the city and alſo of the marine.

10. Of Aradus. Another place mentioned in the hiſtory of the Maccabees, is Aradus, a ſmall iſle lying on the ſame coaſt to the north of Tripolis. The iſle is ſaid to be rocky, and not above a mile in compaſs, and about twenty furlongs, i. e. two miles and an half, from the continent. It is not improbably thought to be ſo named from one of the ſons of Canaan, ſince we find reckoned among the deſcendants of Canaan, the Arvadite. And hence it is probably thought to be the ſame called in the book of Kings, and of Iſaiah, Arpad, or Arphad, or Arvad; whence the Greeks framed the name Aradus. It ſeemed to the eye, ſays Mr. Maundrell, to be not above two or three furlongs long, and was wholly filled up with tall buildings like caſtles. The ancient inhabitants of this iſle were famous for navigation, and had command on the continent as far as Gabala.

11. Of the river Eleutherus. In the hiſtory of the Maccabees we have alſo mention made of the river Eleutherus; concerning which I need only take notice of Mr. Maundrell's remark. Having quitted, ſays he, ourſelves of theſe antiquities, (namely, lying within one hour of Tortoſa, (formerly called Orthoſia,

thoſia, from whence the modern name is made,) and a CHAP. VI.
little ſouthward of Aradus, and about a quarter of a mile off the ſea,) we entered into a ſpacious plain, extending to a vaſt breadth between the ſea and the mountains, and in length reaching almoſt as far as Tripoli. The people of the country call it Junia, i. e. *the plain*, which name they give it by way of eminency, upon account of its vaſt extent. We were full ſeven hours, ſays my author, in paſſing it; and found it all along exceeding fruitful, by reaſon of the many rivers, and the great plenty of waters, which it enjoys. Of theſe rivers the firſt is about ſix hours before you come to Tripoli. It has a ſtone bridge over it, of three large arches, and is the biggeſt ſtream in the whole plain. For which reaſon it goes by the name of Nahor il Kibber, or *the Great River*. About half an hour farther, you come to another river, called Nahor Abroſh, or *the Lepers River*. In three quarters of an hour more, you paſs a third river, called Nahor Achar, having an handſome ſtone bridge, of one very large arch, laid over it. Two good hours more bring you to a fourth river, called —— or the *cold Waters*, with a bridge of three arches over it. From hence you have two good hours more to Tripoli. I took, ſays Mr. Maundrell, the more exact account of all theſe ſtreams, to the intent that I might give ſome light for the better deciding that difference, which is found in geographers, about the place of the river Eleutherus. The moderns, all with one conſent, give that name to a river between Tyre and Sidon, called by the Turks Caſimeer. But this contradicts the univerſal teſtimony of the ancients, who place Eleutherus more northward. Strabo will have it ſomewhere between Orthoſia and Tripolis, as a boundary dividing Syria from Phœnicia. Pliny places it near Orthoſia, emptying itſelf into the ſea over againſt Aradus. The writer of the Maccabees lays it in the land of Hamath; which country, wherever it were, was certainly without the borders of Iſrael, as appears from the ſame author. To this Joſephus agrees, placing Eleutherus to the north

of

PART III. of Sidon, as may be collected from him, Jewiſh Antiq. b. xiv. chap. vii. viii. where ſpeaking of Mark Anthony's donation to Cleopatra, he reports, how that extravagant gallant gave her all the cities between Eleutherus and Egypt, except Tyre and Sidon. Ptolemy, as cited by Terranius, places it yet more northerly, between Orthoſia and Balanea. From all which it is evident, that this cannot be the true ancient Eleutherus, which the moderns aſſign for it. But that name is rather to be aſcribed to one of theſe rivers, croſſing the plain of Junia; or elſe, if Pliny's authority may be relied upon, to that river now dry, which I mentioned a little on this ſide of Tortoſa, and which has its mouth almoſt oppoſite to Aradus. Thus Mr. Maundrell; and as to the mention he refers to of a river on this ſide Tortoſa now dry, it occurs ſome pages before, where he writes thus: In about a quarter of an hour we came (from Tortoſa) to a river, or rather channel of a river, for it was now almoſt dry; though queſtionleſs here muſt have been anciently no inconſiderable ſtream; as we might infer both from the largeneſs of the channel, and the fragments of a ſtone bridge, formerly laid over it.

Of Daphne, lying by Antiochia.

12. Still more north was ſituated Daphne, lying by Antiochia, (as the writer of the Maccabees deſcribes it, 2 Macc. iv. 33.) which Antiochia, or Antioch, is mentioned in the hiſtory of the Acts, and is from hence ſtyled by ſome writers Antioch Epidaphne, i. e. *Antioch by Daphne*. It is ſaid that this Daphne ſtood at firſt about five miles from Antioch; but afterwards, by the continual enlargements of Antioch, it came to be ſo near to it, as to be accounted as a ſuburb to it. It was ſo named of Daphne, one of the miſtreſſes of Apollo, who was here worſhipped by the name of Apollo Daphnæus, and had here his oracles and groves, which laſt are ſaid to have been about ten miles in circuit. It was a place deviſed for pleaſure, but abuſed to luſt. The temple here is ſaid to have been built by Seleucus, and was renowned for the oracle there given, by which Adrian is ſaid to be fore-

told

told of his being Emperor; and therefore it was reſorted to alſo by Julian the Apoſtate for the ſame purpoſe. But the body of Babylas, Biſhop of Antioch, and a martyr, being removed thither, the Devil and his oracles were both frighted away, as the Devil himſelf confeſſed to Julian: who being deſirous to learn here the ſucceſs of his intended expedition into Perſia, received this anſwer, that no oracle could be given ſo long as thoſe divine bones were ſo near the ſhrine. Nor was it long after, before the idol and temple were conſumed by a fire from heaven; as was avowed by thoſe who obſerved the fall of it. Though Julian did impute it to the innocent Chriſtians, and in revenge cauſed many of their churches to be burnt to aſhes. CHAP. VI.

13. Of Adaſa, Adida, Arbattis, Arbela, and Raphon.

Other places mentioned in the books of Maccabees are Adaſa, Adida, Arbattis, Arbela, and Raphon. Of which Adaſa is ſaid by Jerom to be ſeated in the tribe of Ephraim. Adida is expreſsly ſaid, 1 Macc. xii. 38. to be in Sephela. And Euſebius and Jerom tell us, that all the open plain country about Eleutheropolis to the north and weſt was in their days called Sephela. Arbattis was plainly a place near Galilee; and Arbela here mentioned was doubtleſs in Galilee, as Joſephus tells us; being diſtant nine miles from the city Legeon, and lying in the great plain adjoining to the ſaid city, as Euſebius and Jerom inform us. Raphon, the laſt place above mentioned, was a town of Gilead, as Joſephus tells us, Antiq. book xii. chap. xii. and thought to lie near the brook Jabbok.

14. Aphærema, what.

In 1 Macc. xi. 34. we have not only mention made of Aphærema, but alſo the reaſon of the name plainly intimated; namely, becauſe the ſaid tract or government *was added unto Judea*, being taken *from the country of Samaria*: for the word Aphærema does in the Greek language ſignify a thing taken from another.

15. An obſervation as to the difference of

It is alſo to be obſerved, that the books of the Maccabees being in the Greek tongue, hence ſeveral names, though ſomewhat varied according to the Greek form,

PART III. yet denote the ſame places with the Hebrew names, from whence they are thus varied. Thus Accaron is the ſame with Ekron, Amathis with Hamath, Gazara with Gezer, Bethſura with Bethſhur, Boſora with Boſor, &c. which laſt place, together with them mentioned with it, 1 Macc. v. 26. ſeem plainly to be ſituated beyond Jordan, in the country of Galaad or Gilead largely taken. And, among theſe, Carnaim is doubtleſs the ſame called in the books of Moſes, Aſhtaroth-carnaim. Some names are alſo in probability corrupted in tract of time by tranſlators. Thus Zabadeans, which is ſaid, 1 Macc. xii. 31. to be the name of ſome of the Arabians, is probably a corrupt reading for Nabatheans; and ſo of other names, taken notice of in the margin of our greater Bibles.

the ſame names, in the Hebrew and Greek.

16. Of the Nabathean Arabs.

The Nabathean Arabians were ſo called from Nebaioth, one of the ſons of Iſhmael, as has been [a] before obſerved. We read alſo in this hiſtory of the Arabians called Nomades, namely, from their manner of living, it being their way not to live in towns or ſettled habitations, but to rove or remove from place to place with their cattle, according as they found conveniency of paſturage. Hence this name was given by the ancients, not only to theſe Arabians, but alſo to ſome inhabitants in Africk, and Sarmatia or Scythia, who followed the like roving manner of life.

17. Of the Galatians, and Spain.

Laſtly, by the Galatians mentioned in 1 Macc. viii. 2. are to be underſtood, not the ſame Galatians, to whom St. Paul wrote one of his Epiſtles, and who lived in the Leſſer Aſia, but the European Galatæ, or Galatians, called by the Latins Galli; and the greateſt part of whoſe country is now-a-days inhabited by the French: the reſt being inhabited by thoſe in the Netherlands, and Germany on the ſouth and weſt of the Rhine, as alſo by thoſe of Lorrain, Switzerland, and Savoy. For the boundaries of Galatia, or old Gaul, were, beſides the ſea, the

[a] Vol. I. Part I. chap. x. sect. 2.

river

river Rhine, and the Varus, and the Pyrenean mountains; CHAP. VI.
which laſt ſeparated it from Spain, mentioned here by the writer of this hiſtory, as conquered by the Romans, as well as the country of the Galatians.

And thus I have gone through the hiſtory of the Maccabees, and ſo through all the hiſtorical books, making up, or appertaining to, the Old Teſtament.

A CHRO-

CHRONOLOGICAL TABLE,

APPERTAINING TO PART III.

OF

THE HISTORICAL GEOGRAPHY

OF THE

OLD TESTAMENT.

A

CHRONOLOGICAL TABLE

OF THE

KINGS OF JUDAH AND ISRAEL,

And ſuch other more remarkable Particulars, as occurred within the Reigns of the ſaid Kings, and are mentioned in the Books of Samuel, *of* Kings, *and the other following Books of the* Old Teſtament.

IN the Chronological Account, belonging to the firſt Volume of this Hiſtorical Geography of the Old Teſtament, (Part II. Tab. I.) it has been obſerved, that in fixing the chronology of ſuch particulars, as are mentioned in the ſacred Hiſtory between the Exodus (or the Iſraelites going out of Egypt) and Solomon's beginning to build the Temple, we muſt be guided by 1 Kings vi. 1. where we are expreſsly told, that from the Exodus to the beginning to build Solomon's Temple, were *four hundred and fourſcore years.* Agreeably hereunto it has been alſo there obſerved, that reckoning backwards from the beginning to build Solomon's Temple, and deducting from four hundred and eighty (which, the forecited ſacred text tells us, fell in with the fourth year of Solomon's reign) the three foregoing years of Solomon's reign, and the forty years of David's reign, and likewiſe the forty years of Saul's reign; it will follow, that the laſt year of the Judges,

Judges, or the year before the firſt of Saul's reign, muſt fall in with the three hundred and ninety-ſixth year after the Exodus. And becauſe it is alſo highly probable (as has been before obſerved, laſt page but one of Vol. I.) that the battle recorded 1 Sam. vii. put an end to the forty years of ſervitude mentioned Judg. xiii. 1. and that the ſaid battle was fought in the three hundred and ſeventy-ſeventh year after the Exodus; it will follow, that the time from the ſaid battle to Saul's being made King, were nineteen years, wherein Samuel judged Iſrael. When, or how long before the forementioned battle, Samuel began to judge Iſrael, cannot be determined from the ſacred Hiſtory; and therefore I ſhall begin the following Chronological Table with the firſt year of Saul's reign, which, according to what is before obſerved, muſt fall in with the three hundred and ninety-ſeventh year after the Exodus, and ſo (according to the calculation in the firſt volume) fall in with the 1101ſt year before Chriſt, and the 2849th year of the world.

A CHRO-

A

CHRONOLOGICAL TABLE.

Years of the World.	Years before the common Year of Chriſt's Nativity.	Years from the Exodus.	REMARKABLE PARTICULARS.
2849	1101	397	Saul begins to reign.
2888	1062	436	Saul is ſlain, having reigned forty years, as we learn, Acts xiii. 21.
2928	1022	476	David dies, having reigned forty years, viz. *ſeven years he reigned in Hebron, and thirty and three years he reigned in Jeruſalem,* 1 Kings ii. 11.
2932	1018	480	Solomon begins to build the Temple, *in the four hundred and eightieth year, after the children of Iſrael were come out of the land of Egypt, in the fourth year of Solomon's reign over Iſrael,* 1 Kings vi. 1. So that here we ſhall end the computation from the Exodus.

Solomon

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.
2968	982	Solomon dies, having *reigned over all* (the twelve tribes of) *Iſrael forty years*, 1 Kings xi. 42.
2969	981	The diviſion of the *kingdom of all* (the twelve tribes of) *Iſrael* into two kingdoms, one called the *kingdom of Judah*, and including the two tribes of Judah and Benjamin; the other called the *kingdom of Iſrael*, and including the other ten tribes. The firſt king of the diſtinct kingdom of Judah was Rehoboam, the ſon of Solomon, from whom the other ten tribes revolted, ſetting up Jeroboam for their firſt King. 1 Kings xii.

Rehoboam

Years of the World.	Years before the common Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
2985	965	Rehoboam dies, having reigned *seventeen years*, 1 Kings xiv. 21.	
2986	964	Abijam succeeds his father *Rehoboam in the eighteenth year of Jeroboam*, 1 Kings xv. 1. and consequently the eighteenth year after the division of the kingdom.	*In the eighteenth year of Jeroboam* began Abijam to reign over Judah, 1 Kings xv. 1. And consequently Jeroboam began his reign in the first year of Rehoboam.
2988	962	Abijam dies after a reign of *three years*, 1 Kings xv. 2. And Asa his son succeeds him, 1 Kings xv. 8.	*In the twentieth year of Jeroboam* began Asa to reign over Judah, 1 Kings xv. 9. See note *.
2990	960	In the *second year of Asa* began Nadab to reign over Israel, 1 Kings xv. 25. See the note *.	Jeroboam dies, after a reign of *two and twenty years*; and is succeeded by his son Nadab, 1 Kings xiv. 20. See note *.
2991	959	In the *third* year of Asa did Baasha slay Nadab, and began to reign in his stead, 1 Kings xv. 28. 33. See note *.	Nadab is slain by Baasha, after he had reigned *two* years, 1 Kings xv. 25. 28. See note.*.

* It being evident from 1 Kings xv. 1. and other texts, that Jeroboam began his reign in the 981st year before Christ; and it being said, 1 Kings xiv. 20. that Jeroboam reigned 22 years; it follows, that he died in the year (981—21, i. e.) 960 before Christ. Wherefore this year falling in with the second year of Asa's reign, (1 Kings xv. 25.) and Nadab being slain in the third year of Asa, (1 Kings xv. 28.) it follows, that when it is said, 1 Kings xv. 25. that *Nadab reigned two years*, thereby is meant, that he reigned part of two years, viz. he began his reign in 960

In

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Iſrael.
3014	936	In the twenty-ſixth year of Aſa began Elah to reign over Iſrael, 1 Kings xvi. 8.	Baaſha dies, after a reign of twenty and four years, 1 Kings xv. 33. and is ſucceeded by his ſon Elah, 1 Kings xvi. 6.
3015	935	In the *twenty and ſeventh* year of Aſa did Zimri kill Elah, 1 Kings xvi. 15.	Elah having reigned two years, 1 Kings xvi. 8. is ſlain by Zimri, who having reigned but *ſeven* days, ſet fire to the royal palace at Tirzah, and burnt it over his own head, that he might not fall into the hands of Omri, 1 Kings xvi. 18, &c.
3019	931	In the *thirty and firſt* year of Aſa began Omri to reign over Iſrael, 1 Kings xvi. 23. See the note †.	*Then* (i. e. after the death of Zimri) *were the people of Iſrael divided into two parts: half the people followed Tibni to make him King; and half followed Omri. But the people that followed Omri pre-*

960 before Chriſt, or the ſecond year of Aſa, after his father's deceaſe that ſame year, and was ſlain in 961 before Chriſt, or the third year of Aſa. And in like manner it is obſervable, that whereas it is ſaid, 1 Kings xv. 9. that Aſa began his reign in the *twentieth year of Jeroboam*, or 962 before Chriſt; and that Jeroboam, having reigned *two and twenty years*, 1 Kings xiv. 20. was ſucceeded by Nadab in the *ſecond year of Aſa*; it follows, that Aſa began his reign in the other part of the twentieth year of Jeroboam, or 962 before Chriſt, and ſo Aſa's firſt year fell in partly with the twenty-firſt of Jeroboam's reign, or 961 before Chriſt: and conſequently the ſecond year of Aſa fell in partly with the twenty-ſecond of Jeroboam, or 960 before Chriſt.

vailed,

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Iſrael.
3019	931		*vailed.—So Tibni died, and Omri reigned,* 1 Kings xvi. 21—23. See the note †.
3020	930		Six years reigned Omri in Tirzah; and then having built the city of Samaria, tranſlated the royal ſeat thither, 1 Kings xvi. 23—28. See the note †.
3026	924	In the *thirty and eighth* year of Aſa began Ahab to reign over Iſrael, 1 Kings xvi. 29. See note †.	Omri reigned over Iſrael *twelve years*, 1 Kings xvi. 23. ſix years he reigned in Tirzah, ibid. and conſequently the other ſix in Samaria, where he died, and was buried, his ſon Ahab ſucceeding him, 1 Kings xvi. 28, 29. See note †.

† It being ſaid, 1 Kings xvi. 23. that in the *thirty-firſt year of Aſa* began Omri to reign over Iſrael *twelve* years; and it being ſaid, ver. 29. that in the *thirty-eighth* year of Aſa began Ahab the ſon of Omri to reign, it may be aſked, how Omri reigned *twelve* years, ſince from the thirty-firſt of Aſa to the thirty-eighth of Aſa there are but nine years, including both the thirty-firſt and thirty-eighth. It is then to be obſerved, that what is ſaid of Omri's beginning to reign in the thirty-firſt of Aſa, is to be underſtood of his then beginning to reign *without any rival*, and ſo *peaceably*. And whereas it is ſaid, that he reigned *twelve* years, it is to be obſerved, that, according to this computation, all the years from the murder of Elah are reckoned to the reign of Omri; namely, from 935 before Chriſt, or the twenty-ſeventh of Aſa, wherein Elah was killed by Zimri, to 924 before Chriſt, or the thirty-eighth of Aſa, wherein Omri died, are twelve years inclufively. Further, it is to be obſerved, that the Hebrew word, which is rendered in our tranſlation here and elſewhere, *began to reign*, does literally import no more than *reigned*.

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Iſrael.
3026	924	As Ahab began his reign at this time, ſo we are told, 1 Kings xvi. 34. that *in his days did Hiel the Bethelite build Jericho; and that he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt ſon Segub, according to the word of the Lord, which he ſpake by Joſhua, the ſon of Nun.* Alſo from 1 Kings xvii. and following chapters we learn, that the famous and great Prophet Elijah flouriſhed in the reign of Ahab; being taken up into heaven in the reign of Jehoram, Ahab's ſecond ſon, as we learn from 2 Kings ii. compared with chap. i. and iii.	

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Iſrael.
3029	921	Aſa dies, having reigned *forty and one* years, 1 Kings xv. 10. and is ſucceeded by Jehoſhaphat his ſon, 1 Kings xxii. 41.	In the *fourth* year of Ahab began Jehoſhaphat to reign over Judah, 1 Kings xxii. 41.
3046	904	In the ſeventeenth year of Jehoſhaphat began Ahaziah to reign over Iſrael, 1 Kings xxii. 51.	Ahaziah begins to reign this year, being, as it ſeems, taken into a partnerſhip of the kingdom by his father Ahab, probably upon his intended expedition againſt the Syrians.
3047	903	In the eighteenth year of Jehoſhaphat began Jehoram the ſon of Ahab to reign over Iſrael, 2 Kings iii. 1.	Ahab dies of a wound received in the battle with the Syrians. And his ſon Ahaziah likewiſe dies this year, having reigned (at leaſt part of) two years, 1 Kings xxii. 51. and is ſucceeded by his brother Jehoram, becauſe he had no ſons of his own, 2 Kings i. 17. Eliſhah ſucceeds Elijah, 2 Kings ii.
3051	899	Jehoram the ſon of Jehoſhaphat began to reign, (*Jehoſhaphat being then King*, i. e.) in conſort with his father, 2 Kings viii. 16.	In the fifth year of Joram the ſon of Ahab began Jehoram the ſon of Jehoſhaphat to reign, 2 Kings viii. 16.

Jehoſhaphat

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Iſrael.
3053	897	Jehoſhaphat dies, having reigned five and twenty years, 1 Kings xxii. 42.	
3057	893	Jehoram King of Judah takes his ſon Ahaziah into a partnerſhip of the kingdom with him, 2 Kings ix. 29.	In the ‡ eleventh year of Joram the ſon of Ahab began Ahaziah to reign over Judah, (viz. in conſort with his father) 2 Kings ix. 29.
3058	892	Jehoram King of Judah dies, having reigned eight years, and then Ahaziah begins to reign, (viz. alone) who is ſlain by Jehu's order, having reigned one year, (viz. alone) 2 Kings viii. 17. 24. 26. and alſo chap. ix. 27. 29.	In the ‡ twelfth year of Joram King of Iſrael did Ahaziah King of Judah begin to reign, (viz. alone) 2 Kings viii. 25. In this twelfth year of his reign is Joram King of Iſrael ſlain by Jehu, 2 Kings ix. 24. For he reigned but 12 years, 2 Kings iii. 1.
3059	891	Ahaziah being dead, his mother Athaliah uſurps the throne of Judah, 2 Kings xi. 1.	Jehu begins to reign over Iſrael, 2 Kings ix.
3065	885	Joaſh the ſon of Ahaziah is made King; and Athaliah is ſlain, having reigned ſix years, 2 Kings xi. 3, 4. 16.	In the ſeventh year of Jehu, Joaſh began to reign over Judah; 2 Kings xii. 1.

‡ Theſe ſeeming repugnances are eaſily reconciled, as is here ſhewn.

Jehu

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Iſrael.
3086	864		Jehu dies, having reigned 28 years, 2 Kings x. 36.
3087	863	In the twenty-third year of Joaſh began Jehoahaz to reign over Iſrael, 2 Kings xiii. 1.	Jehoahaz ſucceeds his father Jehu in the kingdom of Iſrael, 2 Kings xiii. 1.
3101	849	In the thirty-ſeventh year of Joaſh King of Judah began Jehoaſh ſon of Jehoahaz to reign, (viz. in conſort with his father) 2 Kings xiii. 10.	Jehoahaz takes his ſon Jehoaſh into a partnerſhip of the kingdom with him, 2 Kings xiii. 10. compared with ver. 1.
3103	847		Jehoahaz dies after a reign of ſeventeen years, and then his ſon Jehoaſh begins to reign, (viz. alone) 2 Kings xiii. 9.
3104	846	Jehoaſh or Joaſh King of Judah dies, after a reign of forty years, 2 Kings xii. 1. and is ſucceeded by his ſon Amaziah, 2 Kings xiv. ver. 1.	In the ſecond year of Joaſh King of Iſrael, (viz. of his reigning alone) reigned Amaziah King of Judah, 2 Kings xiv. 1.
3106	844		Jeroboam begins to reign over Iſrael in conſort with his father Joaſh, 2 Kings xiii. 10. compared with chap. xiv. 23.

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Iſrael.
3118	832	In the fifteenth year of Amaziah King of Judah, Jeroboam the ſon of Joaſh King of Iſrael, began to reign, (viz. alone) 2 Kings xiv. 23.	Joaſh King of Iſrael dies, after a reign of ſixteen years, and then his ſon Jeroboam begins to reign, (viz. alone) 2 Kings xiii. 10. and chap. xiv. 23. This King reſtored the coaſt of Iſrael, according to the word of the Lord by Jonah the Prophet, chap. xiv. ver. 25. whence it is evident, that the ſaid Prophet lived in or before this reign.
3132	818	Amaziah is ſlain, after a reign of 20 years, 2 Kings xiv. 2. and 15 years after the death of Jehoaſh King of Iſrael, 2 Kings xiv. 17. and is ſucceeded by his ſon Azariah, ver. 21.	In the twenty-ſeventh year of Jeroboam King of Iſrael, (viz. of his partnerſhip in the kingdom with his father) began Azariah King of Judah to reign, 2 Kings xv. 1.

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Iſrael.
3132	818	It is to be obſerved, that this Azariah King of Judah is otherwiſe called Uzziah, as 2 Kings xv. 13. And we learn from Iſa. i. 1. that in the days of this King it was, that Iſaiah the Prophet began his prophecies recorded in the ſaid books, and prophefied during the reign of the three ſucceeding Kings of Judah, viz. Jotham, Ahaz, and Hezekiah. Likewiſe we read, Hoſ. i. 1. that the word of the Lord came unto Hoſea, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam the ſon of Joaſh King of Iſrael. Likewiſe Amos prophefied in the days of Uzziah, and Jeroboam the ſon of Joaſh, Amos i. 1. Joel is alſo eſteemed to have prophefied in the days of Uzziah and Jeroboam.	

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Iſrael.
3158	792		Jeroboam dies, after a reign of forty-one years, (alone; 2 Kings xiv. 23.
3169	781	In the thirty-eighth year of Azariah King of Judah, began Zachariah to reign over Iſrael, 2 Kings xv. 8.	Zachariah ſucceeds his father Jeroboam, but, as it ſeems, not immediately, but after an interregnum of ten or eleven years: he reigns ſix months, 2 Kings xv. 8.
3170	780	In the thirty-ninth year of Azariah began Shallum to reign over Iſrael, 2 Kings xv. 13. In the thirty-ninth year of Azariah began Menahem to reign over Iſrael, 2 Kings xv. 17.	Shallum conſpired againſt Zachariah, and ſlew him, and reigned in his ſtead. He reigned a full month, 2 Kings xv. 10. 13. For Menahem ſmote him, and reigned in his ſtead. Ibid. 14.
3181	769	In the fiftieth year of Azariah began Pekahiah to reign over Iſrael, 2 Kings xv. 23.	Menahem dies, after a reign of ten years, and is ſucceeded by his ſon Pekahiah, 2 Kings xv. 17. 22.
3183	767	In the fifty-ſecond year of Azariah began Pekah to reign over Iſrael, 2 Kings xv. 27. This year alſo Azariah dies, after a reign of fifty-two years, 2 Kings xv. 2.	Pekah, a captain, conſpired againſt Pekahiah, and ſmote him, and reigned in his room, 2 Kings xv. 25.

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Iſrael.
3184	766	Azariah being dead, his ſon Jotham ſucceeds him in the kingdom of Judah, 2 Kings xv. 7. Micah propheſied in the days of Jotham, Ahaz, and Hezekiah, Mic. i. 1.	In the ſecond year of Pekah began Jotham to reign over Judah, 2 Kings xv. 32.
3200	750	Jotham dies, after a reign of ſixteen years, and Ahaz his ſon reigns in his ſtead, 2 Kings xv. 33. 38.	In the ſeventeenth year of Pekah began Ahaz King of Judah to reign, 2 Kings xvi. 1.
3203	747	In the twentieth year of Jotham, (i. e. in the twentieth year after Jotham had begun to reign, or in the third year of Ahaz) did Hoſhea ſlay Pekah, 2 Kings xv. 30. See the note *.	Hoſhea made a conſpiracy againſt Pekah, and ſlew him, after a reign of twenty years, 2 Kings xv. 27. and reigned in his ſtead, 2 Kings xv. 30.
3212	738	In the twelfth year of Ahaz began Hoſhea to reign over Iſrael, 2 Kings xvii. ver. 1.	Hoſhea, after an interregnum for nine years, began to reign over Iſrael, 2 Kings xvii. 1.

* It being ſaid, 2 Kings xv. 33. that Jotham reigned *ſixteen* years; and it being ſaid, ver. 30. of the ſame chapter, that Hoſhea ſlew Pekah in the *twentieth* year of Jotham; it follows, either, that by the *twentieth year of Jotham* muſt be underſtood the twentieth year from the beginning of Jotham's reign, as it is above obſerved, or elſe, that when it is ſaid, that Jotham reigned ſixteen years, thereby is to be underſtood, that he reigned ſixteen years alone, and then took his ſon Ahaz into a partnerſhip of the kingdom with him; and conſequently the following years may be aſcribed either to him or his ſon Ahaz; and ſo the twentieth of Jotham is the ſame with the third of Ahaz.

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Iſrael.
3216	734	Ahaz dies, after a reign of 16 years, 2 Kings xvi. 2. and is ſucceeded by his ſon Hezekiah, 2 Kings xviii. 1.	In the third year of Hoſhea began Hezekiah King of Judah to reign, 2 Kings xviii. 1.
3221	729		In the ninth year of Hoſhea, the King of Aſſyria took Samaria, and carried Iſrael away into Aſſyria; and ſo put an *end to the kingdom of Iſrael*, 2 Kings xvii. 6.

Years of the World.	Years before the common Year of Chriſt's Nativity.	REMARKABLE PARTICULARS.
3244	706	Hezekiah dies, after a reign of twenty-nine years, (2 Kings xviii. 2.) and is ſucceeded by his ſon Manaſſeh in the kingdom of Judah, 2 Kings xx. 21.
3299	651	Manaſſeh dies, after a reign of fifty-five years, (2 Kings xxi. 1.) and Amon his ſon reigns in his ſtead, Ibid. ver. 18.
3301	649	Amon having reigned two years, is ſlain by his ſervants, and Joſiah his ſon reigns in his ſtead, 2 Kings xxi. 19, 26. In the days of Joſiah propheſied Zephaniah (Zeph. i. 1.) and Jeremiah; which laſt propheſied alſo in the days of the following Kings, Jehoiakim and Zedekiah, even unto the captivity of Judah, Jerem. i. 2, 3.
3332	618	Joſiah, after a reign of thirty-one years, (2 Kings xxii. 1.) is killed, and is ſucceeded by his ſon Jehoahaz; who having reigned three months, is depoſed by Pharaoh-nechoh, and his brother Eliakim is made King, his name being turned to Jehoiakim, 2 Kings xxiii. 29—34. In his days was Daniel the prophet carried to Babylon, Dan. i. 1—6.
3343	607	Jehoiakim having reigned eleven years, (2 Kings xxiii. 36.) dies, and is ſucceeded by his ſon Jehoiachin: who having reigned three months, is depoſed by Nebuchadnezzar, in the eighth year of Nebuchadnezzar's reign, and his uncle Mattaniah is made King in his place, his name being changed to Zedekiah, 2 Kings xxiv. 6—17.
3347	603	In the fifth year of King Jehoiachin's captivity, began Ezekiel to propheſy, Ezek. i. 2.

Years of the World.	Years before the common Year of Christ's Nativity.	REMARKABLE PARTICULARS.
3354	596	Jerusalem taken by Nebuchadnezzar, and the Temple destroyed, and Zedekiah, &c. carried captive unto Babylon, and so an end put to the *kingdom of Judah*. And here we shall put an end to this Chronological Table.

AN

HISTORICAL GEOGRAPHY

OF THE

NEW TESTAMENT.

PART I.

Plate XII. to front Page 129 Vol. II.

THE

JOURNEYINGS

OF

OUR BLESSED LORD AND SAVIOUR JESUS CHRIST:

OR, A

GEOGRAPHICAL AND HISTORICAL ACCOUNT

OF THE

Places mentioned, or referred to,

IN THE FOUR GOSPELS.

CHAP. I.

Of the Holy Land in general, and its principal Divisions; as also of such other Places, as lay without the Holy Land, and are mentioned or referred to in the four Gospels.

AMONG the great and glorious advantages, enjoyed of old by the Jews above the Gentiles, it may justly be esteemed none of the least, that our blessed Lord and Saviour JESUS CHRIST not only *came of them according to the flesh*, Rom. ix. 5. but also, during his stay *in the flesh* here upon earth, *dwelt among them*, John i. 14. making so constant an abode with them, as that we read not in Scripture he ever went out of the bounds of the Holy Land, but when Joseph fled with him, then a child, into Egypt. 1. The Holy Land, why so called.

PART I. Egypt, in order to avoid the wicked and ſecret deſigns of Herod againſt his life. His coming into the world was indeed intended to prove, in God's appointed time, an *univerſal* benefit to the *whole world*: but it ſeemed good to his Divine Wiſdom to ſhew in the firſt place a *ſpecial* favour to thoſe, who had for ſo long a time been his *peculiar people*, in making choice of their country to be the ſeat of his conſtant reſidence, whilſt he lived here on earth. And a great bleſſing was this his reſidence, inaſmuch as he *went about* their country *doing good*, Acts x. 38. not only to men's bodies by his miraculous cures, but alſo to their ſouls by his moſt holy doctrine and life. And it is on account, chiefly and eminently, of the unſpotted *holineſs* of our Redeemer, the ever bleſſed and ever to be adored JESUS, that the land of the Jews, wherein he lived, is by us Chriſtians dignified with the moſt honourable title of the *Holy Land*.

2. Called in Scripture the land of Iſrael.

The name, whereby it is denoted in the New as well as the Old Teſtament, is the *land of Iſrael*, Matt. ii. 20, 21. Under which name in its larger acceptation is comprehended all that tract of ground, on each ſide the courſe of the river Jordan, which God gave for an inheritance to the children of Iſrael. And within this extent or compaſs lay all the provinces or countries, which our Lord honoured with his preſence, excepting Egypt; and ſo all the countries or places, but a very few, mentioned or referred to by the four Evangeliſts, or in the hiſtory of our Saviour's life.

3. A general view of the countries mentioned in the four Goſpels, more eſpecially of the principal diviſions of the Holy Land.

Now before I enter upon a particular deſcription of our Saviour's *Journeyings*, it may be convenient to give here a general view of the ſaid countries. I ſhall begin with the celebrated province of Judea, and ſo take the reſt as they come in my way, in a geographical order, or with reſpect to their ſituation.

4. Of Judea.

Judea then took its name originally from Judah, the fourth ſon of Jacob, whoſe offſpring made up the moſt renowned of the twelve tribes of Iſrael, (moſt renowned, as on other accounts, ſo eſpecially becauſe *of it ſprang*

our

our Saviour, Heb. vii. 14.) Hence by the *children of Judah* were originally understood only the *tribe of Judah*; and by the *land of Judah*, only the portion of land that appertained to that tribe. But in process of time, when ten of the twelve tribes revolted from the house of David, and erected themselves into a distinct kingdom, under the title of the *kingdom of Israel*; then the other two tribes, Judah and Benjamin, which adhered to the house of David, began to be both of them comprehended under one common title of the *kingdom of Judah*, or simply *Judah*. And afterwards by degrees, as the people of the kingdom of Judah did enlarge their possessions, more especially upon the ten tribes being carried away into captivity by the King of Assyria, (when those of Judah seemed to have possessed themselves of the land pertaining to the two adjoining tribes of Simeon and Dan, then left desolate,) upon these acquisitions the name of Judah or Judea began to be extended to all the southern tract of the land of Israel, so as to include under it, not only what of old belonged to the tribes of Judah and Benjamin, but also what belonged to the tribes of Simeon and Dan. And in further process of time, especially after the return of the Jews from the Babylonish captivity, the name of Judea was extended in general to all the Holy Land, at least to all the parts of it inhabited by Jews. In this largest acceptation it is taken, Luke xxiii. 5, &c. In the other acceptation, wherein it denoted all the south part of the Holy Land, it is always taken where it is mentioned in conjunction with Galilee, Samaria, and the country beyond Jordan; excepting only one place, of which I shall speak distinctly in the ensuing paragraph. CHAP. I.

5. Of Idumea.

The place referred to by me in the foregoing paragraph is Mark iii. 7, 8. where we are told, that *a great multitude followed* JESUS *from Galilee, and from Judea, and from Jerusalem, and from Idumea*, &c. Now Idumea, though it be no more than the Greek name, framed from, and answering to, the Hebrew Edom, yet is not here to be understood of the original habitation of the Edomites, mount-

PART I. mount Seir; (of which ſee Deut. ii. 5;) but by Idumæa in this place of St. Mark, ſeems much more probably to be denoted the more ſouthern part of the province of Judea, which during the captivity of the Jews at Babylon, being left deſtitute or not ſufficiently inhabited by its natives, ſeems to have been poſſeſſed by the neighbouring Idumæans. Theſe Idumæans, though (when they were afterwards quite diſpoſſeſſed again of many places in Judea, and were brought ſo low by the conquering arms of the Maccabees, as to be forced to comply with ſuch terms as the Jews offered them) they choſe rather to embrace Judaiſm, than to quit the habitations they were poſſeſſed of; and, though hereupon they were incorporated into the body of the Jewiſh nation, and were reckoned themſelves among the Jews; yet however the tract of Judea inhabited by them did not ſo ſoon loſe the name of Idumea derived from them, but retained it not only in the times of the New Teſtament, as appears from this place of St. Mark, but alſo for a conſiderable time afterwards, as appears from common writers.

6. Of Samaria. Above Judea northwards lay the province of Samaria, ſo called from its city of the ſame name, formerly the capital of the kingdom of Iſrael, namely, from the reign of Omri, its founder. For *he bought the hill Samaria of Shemer for two talents of ſilver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria*, 1 Kings xvi. 24. This province, as well as the former of Judea, ſtretched itſelf from the Mediterranean Sea weſtward, to the river Jordan eaſtward, taking up the moſt conſiderable part of what formerly pertained to the tribe of Ephraim, and the half tribe of Manaſſes on the weſt ſide of Jordan, and lying exactly between Judea to the ſouth, and Galilee to the north. Whence St. John ſaith, chap. iv. 4. that our Saviour *muſt needs go through Samaria*, when *he left Judea, and departed into Galilee*; which laſt therefore comes next to be deſcribed in the geographical order above propoſed here to follow.

§. I paſs

CHAP. I.

I paſs by the etymology or derivation of the word Galilee, there being not enough ſaid in Scripture to make a well grounded conjecture concerning it. I obſerve rather, that this country above all the others was moſt honoured with our Saviour's preſence. It was here that he was conceived, Luke i. 26, &c; it was hither that Joſeph and Mary returned with him, then a child, out of Egypt; it was here he ſettled and lived with his reputed father, and the bleſſed Virgin his mother, till he began to be about thirty years of age, and was baptized of John, Matt. ii. 22, 23. Luke ii. 39, 51. Matt. iii. 13. Luke iii. 23. It was hither he returned after his baptiſm and temptation by the Devil, Luke iv. 14. And after his entry upon his public miniſtry, though he frequently viſited the other provinces, yet it was here that his dwelling-place was, Matt. iv. 13. And laſtly, it was here our Lord made his firſt appearance to the eleven Apoſtles after his reſurrection, Matt. xxviii. 16. To all which may be added, that the moſt conſiderable part, if not all, of his ſaid Apoſtles were of this country; whence they are all ſtyled by the angels, Acts i. 11. *men of Galilee.* It remains only to obſerve here farther, that Galilee took up what was formerly poſſeſſed by the tribes of Iſſachar and Zabulon and Naphtali, and the inland part of the tribe of Aſher. A more diſtinct account of the bounds of Galilee will appear, from what is to be ſaid of the countries joining upon it, which I therefore proceed to.

7. Of Galilee.

8. Of the coaſts of Tyre and Sidon.

As Galilee was bounded on the ſouth with Samaria, ſo it was bounded on the weſt and north with the coaſts of Tyre and Sidon, which were two very conſiderable cities, ſeated on the Mediterranean Sea, and thereupon celebrated for merchandize in ſacred (as well as heathen) hiſtory, Iſai. xxiii. They both lay within the land of Canaan; and Sidon, as it was ſo called from the firſt-born of Canaan, Gen. x. 15. ſo was it the northern border of the land of Canaan, Gen. x. 19. and upon diviſion of the ſaid land among the tribes of Iſrael, it, together with Tyre, fell to the lot of the tribe of Aſher, Joſh. xix. 28, 29. But

we

PART I. we read, Judg. i. 31. that *Aſher did not drive out the inhabitants of Sidon*, nor of the other maritime places there mentioned, which lay along upon that ſea-coaſt, but *dwelt* in thoſe parts *among the Canaanites, the inhabitants of the land.*

9. Of Abilene. There remains now only the eaſtern boundary of Galilee to be ſpoken to; and this was made up of the countries of Abilene and Ituræa, with Trachonitis. Of theſe Abilene lay higheſt to the north, and was ſo named from its chief town Abila, and is thought by ſome to have lain within the borders of Nephtalim, though it was never ſubdued by that tribe. Mr. Maundrell tells us, that the next day after he left Damaſcus, in his return towards Tripoli, they came to a ſmall village, called Sinie; juſt by which is an ancient ſtructure on the top of an high hill, ſuppoſed to be the tomb of Abel, and to have given the adjacent country in old times the name of Abilene. The tomb is thirty yards long, and yet is here believed to have been but juſt proportioned to the ſtature of him that was buried in it.

10. Of Ituræa, and Trachonitis. Below Abilene, on the eaſt of the courſe of Jordan, lay Ituræa, thought to have taken its name originally from Jetur, Gen. xxv. 15. one of the ſons of Iſhmael, who ſettled in theſe parts, and whoſe poſterity was afterwards either quite driven out, or ſubdued by thoſe Amorites, over whom in the time of Moſes reigned Og, by the title of the King of Baſhan: Ituræa, therefore, being much the ſame with the kingdom of Baſhan, was a conſiderable part of that tract of ground, which Moſes gave to that half tribe of Manaſſes, which fixed on the eaſt of Jordan. And to the ſame half tribe appertained *the region of Argob*, Deut. iii. 13. or the country about mount Gilead, which from its craggy rough mountains or hills was called by the Greeks Trachonitis, *i. e.* the rough or mountainous country. This country lay eaſt of Ituræa, and together with it made one tetrarchy, Luke iii. 1. in our Saviour's time. In order to underſtand the import or meaning of which word, it may not be unuſeful to obſerve, that, upon

A tetrarchy, what.

the

the death of Herod the Great, his kingdom was divided into four parts, which were therefore called *tetrarchies*; governments consisting of a *fourth* part, or rather (for they were not equal parts) of the aforesaid Herod's kingdom. These are all mentioned by St. Luke in the place above cited, viz. the tetrarchy of Galilee, belonging to Herod surnamed Antipas; the tetrarchy of Ituræa and Trachonitis, belonging to his brother Philip; and the tetrarchy of Abilene, belonging to Lysanias: the fourth division was that of Judea, Samaria, and Idumea, which (Archelaus, eldest son of Herod the Great, enjoyed for a time with the title of King, Matt. ii. 22. but he being afterward displaced, his kingdom) was made a province of the Roman empire, governed by Pontius Pilate at the time of our Saviour's crucifixion. CHAP. I.

11. Of Peræa, or the country beyond Jordan.

We have now gone round the borders of Galilee, and there is remaining but one province more, which lay within the bounds of the land of Israel, and that is Peræa, or the country beyond Jordan, lying to the south of Ituræa, and to the east of Judea and Samaria, and possessed of old by the two tribes of Reuben and Gad.

12. Of Decapolis.

As for Decapolis, it was a tract so named from ten considerable cities contained therein; some of which lay without, others (if not the greater part) lay within the Holy Land, partly in Ituræa, partly in Peræa.

13. Of Syria.

Having gone through the provinces or countries mentioned in the Gospels, and lying (at least mostly) *within* the land of Israel, I am in the last place to take notice of those few countries and places that lay *without* the land of Israel, and are mentioned in the Gospels. I shall begin with Syria; under which name, though heathen authors do sometimes include the Holy Land as a part of it, yet by sacred writers it is, I think, always used in a more restrained sense, and in the New Testament as a country distinct not only from the Holy Land, but also from Phœnicia (mentioned Acts xi. 19, &c. and of which the coasts of Tyre and Sidon were the southern part.) So that by Syria in the New Testament is to be understood

PART I. the country lying to the eaſt and north-east of the Holy Land, between Phœnicia and the Mediterranean Sea to the weſt, and the river Euphrates to the eaſt.

14. Of Nineveh. Beyond Syria and its adjoining country Mesopotamia, mentioned Acts vii. 2. on the river Tigris, is the city of Nineveh generally ſuppoſed to have been ſituated, and to have been built by Nimrod. It is famous for being the capital city of the firſt, that is the Aſſyrian, empire; as alſo for its greatneſs, and for its inhabitants repenting at the preaching of the prophet Jonas, Jon. iii. 3, 5. on which laſt account it is mentioned by our bleſſed Saviour, Matt. xii. 41.

15. Of Babylon. As Nineveh was the capital of the Aſſyrian empire, whilſt it continued entire; ſo upon its being broken into two parts, one ſeized on by the Medes, the other by the Chaldæans, the capital of this latter part was Babylon, founded likewiſe by Nimrod, Gen. x. 10. and of vaſt bigneſs, and very famous in ſacred as well as common writers, eſpecially on account of the captivity of the Jews into the countries under its dominion; for which reaſon it is mentioned by St. Matthew, chap. i. ver. 17. It lay in Chaldæa, on a ſtream of the great river Euphrates.

16. Of the kingdom of the Queen of the South. In the ſame place, where our Saviour mentions Nineveh, he makes mention likewiſe of the *Queen of the South, who came from the uttermoſt parts of the earth to hear the wiſdom of Solomon*, Matt. xii. 42. Now it is evident from the hiſtory of Solomon, recorded in the Old Teſtament, that by the *Queen of the South* is to be underſtood the *Queen of Sheba*, 1 Kings x. 1; which Sheba was the capital city of a conſiderable kingdom in the moſt ſouthern part of Arabia: ſince therefore Arabia is that country which takes up all that part of the Aſiatic continent that lies ſouth of the Holy Land, even ſo far as to the main Southern Ocean; and ſince the kingdom of Sheba took up the moſt ſouthern part of Arabia, it appears that the Queen of Sheba is very properly ſaid to come from the *uttermoſt parts of the earth* that way, namely, ſouthwards in reſpect of the Holy Land.

To

To the west of Arabia lay the country of Egypt, famous in the Old Teſtament for God's bringing out from thence the children of Iſrael, his peculiar people, and therefore ſtyled by the prophet Hoſea, chap. xi. 1. *his Son*, namely, by virtue of the *covenant which God made with Abraham*, Acts iii. 25. The ſame country is mentioned by St. Matthew, chap. ii. 13, 14, 15, &c. on account of our Saviour's being carried thither to avoid the wicked purpoſes of Herod againſt his life; and being upon the death of Herod called back again out of Egypt into the land of Iſrael, whereby the prophetical part of Hoſea's words in the place juſt now cited did receive a literal and full completion, our bleſſed Saviour being the *Son of God* by nature. CHAP. I. 17. Of Egypt.

Beyond Egypt weſtward, not far from the Mediterranean ſea, ſtood Cyrene, ſo conſiderable a city, as to give the name of Cyrenaica to the adjacent parts of Africk. Of this more in the ſecond Part; I ſhall here only obſerve, that of this place was Simon the Cyrenian, on whom the ſoldiers laid our Saviour's croſs, to carry it after him to the place of crucifixion, Luke xxiii. 26. 18. Of Cyrene.

There remains but one place more to be here taken notice of, and that is Rome, the capital of the Roman empire, by whoſe arms the Jewiſh nation was at firſt ſubdued, and afterwards finally deſtroyed, or driven out of their own country; the very ſame calamity which they cauſeleſsly feared would be the conſequence of *believing* JESUS *to be the Chriſt*, being by the juſt judgment of God brought upon them, as a puniſhment for their crucifying him. For, according to our Saviour's predictions, Matt. xxiii. 36. and xxiv. 34. *the generation then preſent did not paſs away* before *all* that he there denounced againſt the Jews were *fulfilled*, and *the Romans came and took away both their place and nation*, John xi. 48. 19. Of Rome, or the Romans.

Having thus given a *general* deſcription of the ſeveral countries honoured with our Saviour's preſence, or ſo much

PART I. much as mentioned or referred to in the Goſpels, I come now to give a *particular* deſcription of our Saviour's Journeyings, which I ſhall diſtinguiſh according to the ſeveral moſt remarkable periods of his life here on earth.

CHAP.

CHAP. II.

Of our Saviour's Journeyings, from his Birth to his Baptiſm, and Entrance upon his public Miniſtry or Preaching of the Goſpel.

WHEN the time appointed by the Divine Wiſdom for the coming of the Meſſias into the world drew nigh, *the Angel Gabriel was ſent from God to the Virgin Mary,* to let her know that ſhe was ſo *highly favoured,* as to be made choice of for the mother of Him, *who ſhould be called the Son of the Higheſt, and ſhould reign over the houſe of Jacob for ever, and of whoſe kingdom there ſhould be no end,* that is, in ſhort, of the Meſſias, or Redeemer of the world. The bleſſed Virgin then lived in a city of Galilee, called Nazareth, ſituated in the ſouth-weſt part of Galilee, and ſo not far from the confines of Samaria to the ſouth, and nearer to the coaſts or territories of Tyre and Sidon to the north-weſt. It is at preſent (as we are informed by the late reverend and ingenious Mr. Maundrell[a], who viſited it but ten years ago, viz. A. D. 1697. in his return from Jeruſalem to Aleppo) only an inconſiderable village, ſituate in a kind of round concave valley on the top of an high hill. Here is a convent built over what is ſaid to be the place of the Annunciation, or where the bleſſed Virgin received the joyful meſſage brought her by the Angel. Here is alſo ſhewn the houſe of Joſeph, being the ſame, as the friars of the convent tell you, wherein the Son of God lived for near thirty years in ſubjection to man, Luke ii. 51. And not far diſtant from hence they ſhew likewiſe the ſynagogue, wherein our bleſſed Lord preached that ſermon, Luke iv. 16. by which his countrymen were ſo exaſperated, or *filled with wrath, that they roſe up and thruſt him out of the city, and led him unto the brow of the hill whereon their city was built, that they* 1. Of Nazareth.

[a] Journey from Aleppo to Jeruſalem, p. 110, 111.

PART I. *might caſt him down headlong*, Luke iv. 28, 29. This ſame precipice they now call *the mountain of precipitation*, for the reaſon juſt mentioned. It is at leaſt half a league diſtant from Nazareth ſouthward, and in going to it you croſs firſt over the vale in which Nazareth ſtands; and then going down two or three furlongs, in a narrow cleft between the rocks, you there clamber up a ſhort but difficult way on the right hand. At the top of this you find a great ſtone ſtanding on the brink of the precipice, which is ſaid to be the very place whence our Lord was deſigned to be thrown down by his enraged neighbours, had he not made a miraculous eſcape out of their hands. There are in this ſtone ſeveral little holes, reſembling the prints of fingers thruſt into it: theſe, the friars will tell you, are the impreſſes of Chriſt's fingers, made in the hard ſtone, whilſt he reſiſted the violence that was offered to him. At this place there are ſeen two or three ciſterns for ſaving water, and a few ruins, which is all that now remains of a religious building founded here by the pious Empreſs Helena, mother of Conſtantine the Great. And whereas the places, where are ſhewn the houſe of Joſeph and the ſynagogue wherein our Saviour preached, were anciently dignified each with an handſome church by the ſame Empreſs, theſe monuments of her piety are now likewiſe in ruins.

The chamber of the Annunciation ſaid by the Papiſts to be removed by angels from Nazareth to Loretto.

Before we leave Nazareth, as it will not be altogether impertinent, ſo neither may it be altogether unuſeful (namely, in order to lay open the unreaſonable and abſurd bigotry of the Papiſts) to obſerve, that in how mean a condition ſoever Nazareth may be at preſent, yet ſome part of its ancient buildings, I mean the chamber wherein the Virgin Mary is ſaid to be ſitting, when the Angel brought her thoſe joyful tidings above related, has had better luck, even at the no leſs expence than of a downright miracle, if we can believe the popiſh legends: for in theſe it is ſaid, that this ſame chamber being after the bleſſed Virgin's departure had in great reverence by Chriſtians, and remaining in Nazareth till the Holy Land was ſubdued by the Turks and Saracens, A. D. 1291, it was

was then most miraculously transported into Sclavonia. But that country being unworthy of the Virgin's presence, it was by the angels carried over into Italy, and at length settled at Loretto, then a village in the Ecclesiastical State, or Pope's dominion, his Holiness's territories being, without doubt, the most worthy in the world to be the receptacle of such an holy apartment. So extraordinary an arrival of so extraordinary a relick was quickly noised about; and not only the people of all ranks came to visit it with great veneration, but even the popes themselves have paid it more than ordinary respect, one of them building a most stately church over this chamber, which is now become, by presents made to the Lady of it, the richest in the world; another erecting the village of Loretto, where it stands, into a city and bishop's see. So that Nazareth and Loretto have as it were changed conditions one with the other, Nazareth being formerly a city and bishop's or archbishop's see, but now a village; and Loretto being formerly a village, but now a city and bishop's see. CHAP. II.

2. Of the Hill Country of Judea.

It is time to take leave for the present of Nazareth, and to attend the Virgin Mary in her journey thence to visit her cousin Elisabeth, who, the Angel acquainted her, had already gone six months with the child, called afterwards John the Baptist. Elisabeth was the wife of Zacharias, a priest, and they dwelt in the *hill country of Judea*, Luke i. 39, 65. in the city, as is probably enough supposed, of Hebron, this being one of the cities given to the priests in the tribe of Judah, Josh. xxi. 10, 13. and also said expressly to lie *in the mountains* or *hills*, Josh. xi. 21. and xv. 48, 54. which running across the middle of Judea from south to north, gave to the tract they run along the name of the *hill country*. The blessed Virgin having staid with her cousin Elisabeth about three months, then returned to her own house at Nazareth.

3. Of Bethlehem.

Some time after *there went out a decree from Cæsar Augustus, that all the Roman world* or empire *should be taxed*, that is, should have their names and conditions of

PART I. life ſet down in court-rolls, according to their families. *And all went to be taxed, every one into his own city. And Joſeph alſo went up from Galilee, out of the city of Nazareth, to Judea, to the* native *city of David, which is called Bethlehem, becauſe he was of the houſe and lineage of David, to be taxed with Mary his eſpouſed wife, being great with child. And ſo it was, that while they were there, the days were accompliſhed, that ſhe ſhould be de-*
A. D. 1. *livered; and ſhe brought forth her firſt-born ſon,* our ever bleſſed and to be adored Redeemer JESUS, *and wrapped him in ſwaddling clothes, and laid him in a manger, becauſe there was no room for them in the inn,* Luke ii. 3—7. Now this Bethlehem [b] is diſtant from Jeruſalem but two hours travel, or ſix miles to the ſouth weſt. And as it has been all along much honoured by Chriſtians of all nations, on account of its being the place of our Saviour's birth: ſo at this very day it is generally viſited by pilgrims, and it is furniſhed not only with a convent of the Latins, but alſo with one of the Greeks, and another of the Armenians; the two latter being contiguous to the former, and each having their ſeveral doors opening into the chapel of the holy *Manger*. For here are ſhewn at this very day the place, where, it is ſaid, our bleſſed Lord was born, and the manger in which it is ſaid he was laid; as alſo the grot of the bleſſed Virgin, which is within thirty or forty yards of one of the convents, and is reverenced on account of a tradition, that the bleſſed Virgin here hid herſelf and her divine babe from the malice of Herod, for ſome time before their departure into Egypt. The grot is hollowed in a chalky rock; but this whiteneſs they will have to be not natural, but to have been occaſioned by ſome miraculous drops of the bleſſed Virgin's milk, which fell from her breaſt when ſhe was ſuckling the holy infant. And ſo much are they poſſeſſed with this opinion, that they believe the chalk of this grotto has a miraculous virtue for increaſing women's milk; and it is very frequently taken by

[b] Maundrell's Journey from Aleppo, &c. p. 85, 86, &c.

the

the women hereabouts, as well Turks and Arabs as Chriſ- CHAP. II.
tians, for that purpoſe; and, they will add too, that with very good effect.

There is likewiſe ſhewn to pilgrims now-a-days within about half a mile eaſtward, the field where it is ſaid the ſhepherds were watching their flocks, when they received the glad tidings of the birth of Chriſt; and not far from the field, the village where they dwelt; and a little on the right hand of the village, an old deſolate nunnery, built by St. Paula, and made the more memorable by her dying in it.

But to return to Bethlehem itſelf: you have there ſhewn you the chapel of St. Joſeph, the ſuppoſed father of our bleſſed Saviour; the chapel of the Innocents, as alſo thoſe of St. Jerom, of St. Paula, and Euſtochium. Of which three perſons, St. Jerom was a celebrated writer in the latter end of the fourth century; and Paula the mother, and Euſtochium the daughter, were two (among many other) Roman ladies inſtructed by St. Jerom in learning and piety, and that retired hither to Bethlehem with St. Jerom, whoſe ſchool is likewiſe ſhewn here to pilgrims at this very day.

We are next to attend on the holy babe JESUS to Jeru- 4.
ſalem. *For when the days of the Virgin Mary's purifica-* Of Jeruſa-
tion, according to the law of Moſes, were accompliſhed, lem.
they brought him to Jeruſalem, &c. Luke ii. 22. This city A. D. 1.
firſt occurs in Scripture under the name of Salem, Gen. xiv. 18. which is by interpretation *Peace,* Heb. vii. 2. Of what race or extraction was Melchiſedec, the firſt King of Salem we read of in holy Writ, is not known; foraſmuch as he is mentioned by Moſes in the forecited chapter of Geneſis, *without father, without mother, without deſcent or pedigree,* as is obſerved Heb. vii. 3. But in the times of Joſhua we find the city poſſeſſed by the Jebuſites, one of the nations deſcended from Canaan, Gen. x. 16. Joſh. xv. 63. from whom it had the name of Jebus, Joſh. xviii. 16, 28. Judg. xix. 10. being their principal city; and from theſe two names, Jebus and Salem, ſome imagine it to be

called

PART 4. called Jebuſalem, and for better ſound like Jeruſalem. The Jebuſites, we read, were not driven out by the children of Judah, but lived together with theſe at Jeruſalem, Joſh. xv. 63. For though the Iſraelites had taken the city, Judg. i. 8. yet it ſeems the Jebuſites had a very ſtrong fort adjoining thereto, which was not conquered till king David's reign, who, notwithſtanding the ſtrong opinion the Jebuſites had of its being impregnable, which made them think *David cannot come in hither*, 2 Sam. v. 6. yet we read, that *David took the ſtrong hold of Zion*, and *dwelt in the* ſaid *fort* after he had taken it, *and called it the city of David*, 2 Sam. v. 7, 9. After this Jeruſalem became not only the principal city of the tribe of Benjamin whereto it appertained, but the capital of the kingdom of Judah, and the moſt celebrated city of the whole land of Iſrael; and, on account of religion, the moſt renowned city of the whole world among Chriſtians as well as Jews, it being digniſied by the inſpired writers with the moſt illuſtrious title of the Holy City; in alluſion to which it ſeems, with a little variation from the Hebrew, to be termed by the Evangeliſts, Hieroſolyma, which in the Greek language imports as much as Holy Solyma. There will be more proper occaſions to ſpeak of this city elſewhere: and therefore I ſhall add no more here, only that the reader may have a particular account of it given by Joſephus, b. vi. chap. 6. of Wars of the Jews.

5. The child Jesus is carried into Egypt. A. D. 1. Before the holy child Jesus was brought from Bethlehem to Jeruſalem, there came wiſe men from ſome country lying eaſt of the Holy Land, probably Arabia, to Jeruſalem, enquiring after him, who was lately *born King of the Jews*. Hereupon Herod, then King of Judea, being alarmed, reſolved forthwith to provide for his own ſecurity in the throne, by cutting off the new-born King. The better to bring this about, he ſends the wiſe men to Bethlehem, (where he underſtood that Chriſt was to be born,) giving them directions *to bring him word again, when they had found the young child that he might come and worſhip him alſo*. Thus uſual is it for wicked men, under

under ſome ſpecious pretence of *religion*, to endeavour to bring about their moſt *irreligious* and *deviliſh* purpoſes! But the over-ruling providence of God quite defeated the deſign of Herod, by admoniſhing the wiſe men not to return to him, but to depart into their own country another way, and by admoniſhing Joſeph to flee with the new-born King, the holy infant JESUS, into Egypt. CHAP. II.

6. Of Rama, and Rachel's being ſaid to weep at the murder of the innocents. A. D. 1.

Herod, when he ſaw that he was mocked of the wiſe men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſt thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men, Matt. ii. 16. in reference to the age which the new-born King muſt be of. Nay, it is not to be omitted, that ſo very jealous was Herod of the ill conſequences which might hereafter ariſe to him from the new-born King, ſhould he not be timely took out of the way, that he would not venture to exempt from the general maſſacre of the young children a ſon of his own, that was then at nurſe in thoſe parts. Which being told to the Emperor Auguſtus, it drew from him that ſharp but juſt reply, that *he had rather be Herod's ſwine than his ſon*; his ſwine being ſafe, in regard the Jews were forbidden to eat ſwine-fleſh, whereas his ſon was liable to be made away upon ſtate fears and jealouſies. By this maſſacre of the *innocent* babes in and about Bethlehem, there was (in a more eminent manner than before) *fulfilled that which was ſpoken by Jeremiah the prophet, ſaying, In Rama was there a voice heard, lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, becauſe they are not*, that is, were dead. Now Rama lay within the coaſts, that is, the neighbourhood of Bethlehem, though it was ſituated in a different tribe, namely, that of Benjamin, the youngeſt ſon of Jacob, and whom only beſides Joſeph he had by his wife Rachel. For no ſooner was Rachel delivered of this her younger ſon, but ſhe died, as ſhe was with her huſband on a journey from Bethel to Bethlehem, and was come near to Bethlehem, but yet in the border of Benjamin,

PART I. Benjamin, Gen. xxxv. 16, 17, &c. 1 Sam. x. 2. On which account, upon the murdering of the innocents in Rama as well as in Bethlehem, the lamentations of their mothers in general are properly and elegantly repreſented by the mourning of Rachel; foraſmuch as from her not only the Benjamites of Rama ſprang, but alſo becauſe ſhe lay buried in thoſe parts. Mr. Maundrell tells us, that among the remarkable places ſhewn now-a-days in the road from Jeruſalem to Bethlehem, the laſt or neareſt to Bethlehem is Rachel's tomb. On which he obſerves, that this may probably be the *true place* of her interment; but the preſent monument can be none of that which Jacob erected, it appearing plainly to be a modern and Turkiſh ſtructure.

The child JESUS is brought back out of Egypt, and carried to Nazareth. A. D. 2. expiring.

7. Herod being dead, Joſeph, by the admonition of an angel, returns with the holy JESUS and his mother into the land of Iſrael. But hearing that *Archelaus reigned in Judea in the ſtead of his father Herod, he was afraid to go thither: notwithſtanding being warned by God in a dream, he turned aſide into the parts of Galilee, and came and dwelt again at Nazareth,* where he had formerly lived; whence not only our bleſſed Saviour was, according to a current prophecy, ſtyled a Nazarene, but his diſciples likewiſe were at firſt diſtinguiſhed by the name of Nazarenes.

At twelve years of age he goes up to Jeruſalem, and returns to Nazareth.

8. After this the ſacred Hiſtory is ſilent of our Saviour, till in the twelfth year of his age he went up with Joſeph and Mary to Jeruſalem, to celebrate the paſſover, Luke ii. 42. The feſtival being ended, and Jeſus, though ſo very young, having diſcourſed publicly in the Temple with the doctors or learned men of the Jews, to the admiration of all that heard him, he returns back again to Nazareth, where he lived in all due obedience to Joſeph and Mary, until he entered upon his public miniſtry.

CHAP.

CHAP. III.

Of our Saviour's Journeyings from his Baptiſm and Entrance upon his public Miniſtry to the firſt Paſſover next ſucceeding. A. D. 30.

THE bleſſed JESUS, though as to his divine nature he was *equal with God*, and *was* no other than *God*, Phil. ii. 6. John i. 1. yet was pleaſed for the redemption of mankind, not only to be *made fleſh*, John i. 14. but alſo in the fleſh to *make himſelf of no reputation, taking upon him the form*, or condition *of a ſervant*, or mean man, Phil. ii. 7. and during the former part of his life working with his reputed father, who was by trade no more than a carpenter. Hereupon our Saviour is ſtyled, by way of ſcorn and contempt, *the carpenter's ſon*, Matt. xiii. 55. and alſo *the carpenter*, Mark vi. 3. In this mean employ did our bleſſed Lord vouchſafe to exerciſe himſelf, till he *began to be about thirty years of age*, Luke iii. 23. when he thought fit to enter upon his public miniſtry, and to make known who he was, and for what end and intent he was come into the world. In order hereunto he repairs *from Nazareth of Galilee*, Mark i. 9. to John, the ſon of Zacharias and Elizabeth, and ſo his kinſman, who not long before had begun publicly *to preach the baptiſm of repentance for the remiſſion of ſins*, Mark i. 4. Luke iii. 3. The place where John preached and baptized was the *wilderneſs of Judea*, Matt. iii. 1. Mark i. 4. which lay along the river Jordan, and that on each ſide of it; whence John is ſaid by St. Mark to baptize as well as to preach in the ſame wilderneſs, and by St. Luke to come into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins, Mark i. 4. Luke iii. 3. It is further to be here obſerved, that this tract was called the wilderneſs of Judea, not becauſe it was abſolutely uninhabited, but becauſe it was leſs inhabited than other parts. 1. Of the wilderneſs of Judea.

As

PART I.

2. Of the river Jordan.

As to the river Jordan, it is the moſt celebrated and largeſt river in the Holy Land, and the famous Jewiſh hiſtorian Joſephus gives us this account of it: "The head "of this river has been thought to be Panion, but in truth "it paſſes either under ground, and the ſource of it is "Phiala, an hundred and twenty furlongs from Cæſarea, "(viz. Philippi,) a little on the right-hand, and not much "out of the way to Trachonitis. It is called Phiala (that "is, *the vial*) from the round figure of it; and its water "ſtands always at a ſtay, the baſon being brim full, with-"out either ſhrinking or overflowing. The firſt diſcovery "of this ſecret was from Philip, the tetrarch of Tra-"chonitis, by caſting ſtraws into Phiala, that came out "again at Panion, which till that time was taken for the "head of Jordan. This river, thus, as to appearance, "taking its original from the cave of Panion, afterwards "croſſes the bogs and fens of the lake Semechonitis: "and, after a courſe of an hundred and twenty furlongs "further, paſſes under the city of Julias, (or Bethſaida,) "and ſo over the lake of Genezareth; and then running "a long way through a wilderneſs or deſert, it empties it-"ſelf at laſt into the lake Aſphaltites, or the Dead Sea." Such is the deſcription of the river Jordan, given us by Joſephus himſelf in his third book of the Wars of the Jews, chap. xviii [c]. From which account it appears, that the vulgar opinion of this river's ariſing from two fountains, or rivulets, one named Jor, the other Dan, is but ill grounded, if not wholly fictitious. It may not be improper to obſerve here further, that the cave Panion lying at the foot of mount Libanus, and the lake Aſphaltites reaching to the very extremity of the ſouth of Judea; it follows, that the river Jordan extends its courſe quite from the northern to the ſouthern boundary of the Holy Land. And it is alſo obſervable from the forementioned account, that there lay in the times of the New Teſtament a great deal of wilderneſs or deſert along the river Jordan; which

[c] L'Eſtrange's Engliſh edition.

therefore

therefore was without all doubt the wilderneſs wherein John the Baptiſt came preaching and baptizing. As to the largeneſs of the river Jordan, Mr. Maundrell[d] has obſerved, that it may be ſaid to have two banks, whereof the firſt or outermoſt is that to which the river does, or at leaſt did anciently, overflow at ſome ſeaſons of the year, viz. at the time of harveſt, Joſh. iii. 15. or as it is expreſſed, 1 Chron. xii. 15. *in the firſt month*, that is, in *March*. But at preſent (whether it be becauſe the river hath by its rapidity of current worn its channel deeper than it was formerly, or whether becauſe its waters are directed ſome other way) it ſeems to have forgot its ancient greatneſs: for we, ſaith the forementioned author, could diſcern no ſign or probability of ſuch overflowing, when we were there, which was the thirtieth of March, being the proper time for theſe inundations. Nay, ſo far was the river from overflowing, that it ran at leaſt two yards below the brink of its channel. After having deſcended the outermoſt bank, you go about a furlong upon the level ſtrand, before you come to the immediate bank of the river. This ſecond bank is ſo beſet with buſhes and trees, ſuch as tamariſk, willows, oleanders, &c. that you can ſee no water, till you have made your way through them. In this thicket anciently (and the fame is reported of it at this day) ſeveral ſorts of wild beaſts were wont to harbour themſelves: whoſe being waſhed out of their covert by the overflowings of the river, gave occaſion to that alluſion of the prophet Jeremiah, ch. xlix. 19. and l. 44. *He ſhall come up like a lion from the ſwelling of Jordan*. The water of the river, when Mr. Maundrell ſaw it, was very turbid, and too rapid to be ſwam againſt. And for its breadth, he tells us, it might be about twenty yards over, and in depth it far exceeded his height. CHAP. III.

Our Saviour comes to Jordan to be baptized by St. John.

Now while John was baptizing, Jeſus came and was alſo baptized of him in Jordan. And Mr. Maundrell informs us, that within about a furlong of the river, at that place where he and his company viſited it, there was an old

[d] Journey from Aleppo, &c. p. 80, 81, &c.

ruined

PART I. ruined church and convent, dedicated to St. John, in memory of the baptizing of our bleſſed Lord. It is founded as near as could be conjectured to the very place where the Baptiſt had the honour to perform that ſacred office; and to waſh him who was infinitely purer than the water itſelf, and, let me add, from whom the water of baptiſm derives all its faculty or ſpiritual virtue of cleanſing the inward man, or waſhing away ſin.

3. Of the wilderneſs wherein our Lord was tempted.

Our bleſſed Lord, after he had been baptized, was moved by the Holy Spirit to retire from Jordan up higher into the mountainous and more ſolitary part of the *wilderneſs*, in order to conflict with the temptations of the Devil; and ſo, by what befel himſelf, and by his own deportment therein, to teach all his followers what they were to expect from the ſame common adverſary of mankind, and after what manner they ſhould beſt defeat all his crafty devices to ſeduce them. The Devil adapts his firſt temptation to our Saviour's preſent circumſtances; and from the hunger, which our Lord began to feel after his faſt of forty days and forty nights, the Devil takes occaſion to perſuade him to exert his divine power, by commanding the ſtones that lay by, to be made bread. But this temptation not ſucceeding, the Devil brings our Lord to Jeruſalem, and ſets him on a pinnacle of the Temple, and there tempts him to ſhew his divine power, by caſting himſelf down from thence. This temptation failing likewiſe of its ſucceſs, the Devil in the laſt place takes our Lord up into an exceeding high mountain, where he vainly endeavours, by promiſes of earthly grandeur and dominion, to allure and overcome the heavenly-minded JESUS, who was dead to the vanities and pomps of this world, and was in truth the ſole Lord of all therein. Mr. Maundrell[e] informs us, that in his journey from Jeruſalem to Jordan, after he had paſſed over mount Olivet, he proceeded in an intricate way amongſt hills and valleys interchangeably; and, after ſome hours travel in this ſort of road, he arrived

And of the exceeding high mountain, to which he was carried by the Devil.

[e] Journey from Aleppo to Jeruſalem, p. 78, 79.

at

at the mountainous deſert, into which our bleſſed Saviour CHAP. III.
was led by the Spirit to be tempted by the Devil. A moſt miſerable, dry, barren place, ſaith he, it is, conſiſting of high rocky mountains, ſo torn and diſordered, as if the earth had here ſuffered ſome great convulſion, in which its very bowels had been turned outward. On the left hand, looking down in a deep valley, as we paſſed along, we ſaw ſome ruins of ſmall cells and cottages; which they told us were formerly the habitations of hermits, retiring hither for penance and mortification. And certainly there could not be found in the whole earth a more comfortleſs and abandoned place for that purpoſe. From the tops of theſe hills of deſolation, we had however a delightful proſpect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which laſt we deſcended, after about five hours march from Jeruſalem. As ſoon as we entered the plain, we turned up on the left hand, and going about one hour that way, came to the foot of the Quarantania, which they ſay is the mountain, into which the Devil took our bleſſed Saviour, when he tempted him with that viſionary ſcene, of all the kingdoms and glories of the world. It is, as St. Matthew ſtyles it, an *exceeding high mountain*, and in its aſcent not only difficult but dangerous. It has a ſmall chapel at the top, and another about half way up, founded on a prominent part of the rock. Near this latter are ſeveral caves and holes in the ſide of the mountain, made uſe of anciently by hermits, and by ſome at this day, for places to keep their Lent in, in imitation of that of our bleſſed Saviour. In moſt of theſe grots we found certain Arabs quartered with fire-arms, who obſtructed our aſcent, demanding two hundred dollars for leave to go up the mountains: ſo we departed without farther trouble, not a little glad to have ſo good an excuſe for not climbing ſo dangerous a precipice. This is the account, given us by Mr. Maundrell, of the place where our Lord is generally and moſt probably believed to have been tempted.

PART I. After our bleſſed Lord had been thus himſelf tempted, and by his reſiſting and vanquiſhing the Devil had taught us, that he was *able to ſuccour them that are tempted,* Heb. ii. 18. he repaired to Bethabara, where John was baptizing. Of this Bethabara we have no further account given us in Scripture, than that it lay *beyond Jordan,* John i. 28. and that our bleſſed Lord, when the Jews ſought to take him at the feaſt of the Dedication, retired hither, whither many reſorted to him, and believed on him, John x. 39, 40, &c. The word Bethabara does in the Hebrew language denote as much as *a place of paſſage over:* and whereas we read Joſh. ii. 7, 23. that there was a fording place over Jordan, not far from Jericho; and again Joſh. iii. 16. that the people paſſed over right againſt Jericho; therefore it is conjectured, that hereabout ſtood Bethabara, as being the place of reception or entertainment for paſſengers out of Judea into Peræa, or the country beyond Jordan. Nay, it is imagined by ſome, that in the very ſame place of the river, where the ark ſtood, whilſt the Iſraelites paſſed over, our bleſſed Saviour, the true ark of the covenant of grace, was baptized by John the Baptiſt.

4. Of Bethabara.

5. Of Cana in Galilee.

Our bleſſed Lord having ſtaid ſome days at Bethabara with the Baptiſt, ſets forth for Galilee, John i. 43. Upon his arrival there he was invited to a marriage at Cana, for diſtinction ſake ſtyled Cana of Galilee, (there being another town of the ſame name mentioned Joſh. xix. 28. and appertaining to the tribe of Aſher, and lying not far from Sidon, and ſo ſituated much more north than Cana of Galilee,) which lies within the tribe of Zebulon, and not far from Nazareth. Mr. Maundrell[a] tells us, that he and his company taking their leave of Nazareth, directed their courſe for Acra, or Ptolemais; in order to which, going at firſt northward, they croſſed the hills that encompaſs the vale of Nazareth on that ſide: after which they turned

[a] Journey from Aleppo to Jeruſalem, p. 115.

to

to the weſtward, and paſſed in view of Cana of Galilee, CHAP. III.
the place ſignalized with the beginning of Chriſt's miracles; and where lived, as ſome ſuppoſe, Alphæus, otherwiſe named Cleopas, whoſe wife was Mary, the ſiſter or couſin-german of the bleſſed Virgin; and in whoſe houſe the marriage, to which our Lord was invited, is ſuppoſed to have been kept. But however this be, certain it is, that this Cana of Galilee was the native, or at leaſt dwelling-place of the Apoſtle Nathaniel, otherwiſe called Bartholomew; for the Evangeliſt St. John expreſsly ſtyles him Nathaniel of Cana in Galilee, John xxi. 2.

6. Our Lord goes from Cana to Capernaum, and ſo to Jeruſalem to the firſt paſſover after his baptiſm and entrance on his public miniſtry.

After this our bleſſed Lord, together with his mother and his brethren or couſin-germans, and his diſciples, went down to Capernaum, where they continued not long; (for which reaſon I ſhall ſay no more of it here, than that it lay on the ſea of Galilee;) but the Jews' paſſover being at hand, our Lord went up to Jeruſalem. Being come hither, and finding in the Temple *thoſe that ſold oxen and ſheep and doves* for ſacrifices, *and the changers of money, he drove them all out of the Temple*, together with the *ſheep and oxen, and poured out upon the ground the changers' money, and overthrew the* counting *tables*. Hereupon being demanded of the Jews to ſhew a ſign of his divine authority to do as he had done, JESUS makes them this anſwer, *Deſtroy this Temple, and in three days I will raiſe it up* again. Then replied the Jews, *Forty and ſix years was this Temple in building, and wilt thou rear it up in three days?* Which they ſaid, thinking that Chriſt had ſpoken of their Temple, whereas *he ſpake of the Temple of his own body*, John ii. 12, 13, &c.

7. Of the Temple at Jeruſalem.

Now, for the better underſtanding of this paſſage, it may be very convenient to adjoin here the following account of the Temple of Jeruſalem. Upon the Iſraelites coming out of Egypt, it pleaſed God to give poſitive command to Moſes, for making a tabernacle to be a ſanctuary or place ſet apart for his public worſhip, Exod. xxv. 8, 9. This tabernacle was no other than a ſort of large tent, 2 Sam. vii. 2—6. and ſo moveable. Hereupon King David,

PART I. that man after God's own heart, when he had by the divine bleſſing got reſt round about from all his enemies, began to think it very improper, that he himſelf *ſhould dwell in an houſe of cedar, and the ark of God dwell* only *within curtains*, or in a tent, (2 Sam. vii. 2.) and therefore reſolves within himſelf to build an houſe for God's public worſhip. This bare reſolution was highly acceptable to God; who nevertheleſs in his divine wiſdom thought it not convenient that David ſhould build the houſe, but acquainted him by the prophet Nathan, that his ſon, who ſhould ſucceed him in the throne, ſhould build ſuch an houſe as he intended; and, by way of ſpecial recompence for his religious intentions in this particular, God commands Nathan to tell David expreſsly from him, *The Lord will build thee an houſe*, that is, *I will not take away my mercy from thy ſon which ſhall ſucceed thee, as I took it from him that was before thee; but I will ſettle him in mine houſe and in my kingdom for ever, and his throne ſhall be eſtabliſhed for evermore*, 1 Kings viii. 18, 19. and 1 Chron. xvii. 10, 11, &c. Before I proceed, I cannot but here obſerve, that, were the forecited paſſages of Scripture but duly read and conſidered of by perſons of eſtates and ability, it is hard to conceive but ſuch perſons would be thereby moved to imitate the example of holy David, and to think it very unbecoming for themſelves to dwell in ſtately and magnificent houſes, and to let their pariſh churches be ſo very mean, and even naſty, as they generally are; nay, to let them become no other than quite ruinous, as is the preſent condition of too many churches in this kingdom: eſpecially ſince it is not to be queſtioned, but upon a fair computation it can be made eaſily appear, that what is ſpent upon ſuperfluous vanities and ſinful exceſſes, would riſe to a ſufficient ſum to repair and decently beautify all our churches, and to keep them ſo when once ſo repaired. It is to be heartily wiſhed, that there was not ſo great occaſion to ſuſpect that the condition of our churches, compared with the wealth of the nation, is too manifeſt a ſymptom, that the generality of

the

the rich and wealthy amongſt us are far from coming up to David's character, or being men *after God's own heart.* But they would do well to remember, that they themſelves are after all and really no other than ſtewards; and that they muſt one day give a ſtrict account, how they have employed and laid out the riches God has entruſted them with. And ſurely there cannot be a more expedient way for a rich man to render himſelf able to give up an account of his ſtewardſhip at that day with comfort and joy, than to lay out a conſiderable and proportional ſhare of his riches on places ſet apart for the public worſhip and honour of that God, who has entruſted him with the riches he enjoys. This is a moſt proper and ready means for a rich man, not only to procure eternal happineſs to himſelf in the world to come, but alſo to entail a laſting bleſſing upon his family, which he leaves behind him in this world; as may be fairly inferred from God's gracious dealing with David and his family, on the like account above related. CHAP. III.

The firſt Temple built by Solomon.

To return then now to the hiſtory of the Temple. What God foretold, that Solomon, upon his acceſſion to the throne of David, punctually performed; building an houſe to the name of the Lord God of Iſrael, the moſt magnificent, rich, beautiful, and every way glorious ſtructure, that ever was erected; as appears from the account given of it, 1 Kings v. vi. and vii. And yet this incomparable ſtructure was no more than ſeven years in building, a true token of the hearty zeal wherewith the work was carried on; and which is too evidently now-a-days wanting, when a work, deſigned indeed for the ſame ſacred end, but otherwiſe vaſtly inferior, ſhall take up the greateſt part of (nay perhaps quite) a whole age to finiſh it. That we may the leſs wonder how ſo ſtupendous a work as Solomon's Temple was, could be finiſhed in ſo ſhort a time, we are particularly acquainted in holy Writ, what a vaſt number of perſons were employed in providing only materials in mount Lebanon, namely, thirty thouſand workmen, which wrought ten thouſand a month by courſes;

PART I. threeſcore and ten thouſand labourers that bare burdens; and fourſcore thouſand hewers in the mountains, beſides three thouſand and three hundred officers, which were over the work, 1 Kings v. 13, &c. But this glorious fabrick was at length, for the wickedneſs of the Jewiſh nation, and particularly for their relying too preſumptuouſly on God's favour towards them for the ſake of this his Temple, Jer. vii. 4, 12, 13, 14. delivered up by the divine Providence to utter ruin, it being quite deſtroyed by Nebuchadnezzar King of Babylon, at his taking of Jeruſalem, 2 Kings xxv. 9.

Solomon's Temple deſtroyed by Nebuchadnezzar.

The ſecond Temple built by Zorobabel.

In this ruinous ſtate lay the Temple till it was begun to be rebuilt by Zorobabel, Ezr. iii. 8. after the return of the Jews from the Babyloniſh captivity. In rebuilding hereof the Jews met with much oppoſition from the Samaritans; and though they finiſhed it at length, yet it fell vaſtly ſhort of the magnificence of Solomon's Temple; inſomuch that the prophet Haggai ſaith to the people, *Who is left among you that ſaw this houſe in her firſt glory? And how do you ſee it now? Is it not in your eyes as nothing in compariſon of it?* Hag. ii. 3.

Zorobabel's Temple ſo much repaired and beautified by Herod the Great, as to be eſteemed a new Temple, and called Herod's Temple.

This Temple, built by Zorobabel after the return from the Babyloniſh captivity, partly becauſe it was grown ruinous, partly becauſe it ſeemed not magnificent enough, but principally to curry favour with the Jews, King Herod repaired, plucking down ſo great a part of it, and making ſuch conſiderable alterations for the better, that he is ſaid by ſome to build a quite new Temple. And this was it, which our bleſſed Lord honoured ſometimes with his divine preſence; whereby was fulfilled that prophecy of Haggai, that *the glory of this latter houſe ſhould be greater than of the former*, Hag. ii. 9. And it is of the Temple, thus repaired and as it were new built by Herod, that the Jews are to be underſtood, when they tell our Saviour, *Forty and ſix years was this Temple in building;* for ſo many years there are preciſely between the eighteenth year of Herod's reign (at which time he began about the Temple) and the year of our Saviour's baptiſm, when the

Jews

Jews ſaid this to him; all which time the Temple was more and more adorned, beautified, and perfected, and ſo might be ſaid to be ſo long a building, though the main fabrick was finiſhed in a much leſſer ſpace. CHAP. III.

But it is next to be known, that by the *Temple* is meant, not only the fabrick or houſe itſelf, but alſo the courts thereunto belonging. Within the fabrick itſelf there were theſe two parts, the *firſt* or outmoſt was that, *wherein was the candleſtick, and the table, and the ſhew-bread, which was called the ſanctuary; the ſecond* or inmoſt was that *which is called the holieſt of all, which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubims of glory ſhadowing the mercy-ſeat. Now the other prieſts went always into the firſt* part or *tabernacle, accompliſhing the* daily *ſervice of God: but into the ſecond went the high-prieſt alone, and that but once every year,* &c. Heb. ix. 2, 3, 4, &c. The ſeveral parts of the Temple. The ſanctuary. The holy of holies.

As to the courts of the Temple, they were at firſt but two, the *prieſts' court*, and the *people's court*. The *prieſts' court* was next to the Temple, and had in it the brazen altar for the ſacrifices, and the laver for the waſhing both of the prieſts and the ſacrifices alſo, and into this court might none enter but the prieſts. The court of the prieſts.

The *people's court* was ſeparated from the former by a wall of three cubits height, to which the people did repair to perform their ſacrifices, to ſay their prayers, and to pay their vows. In the midſt of this court did Solomon make a brazen ſcaffold for the Kings his ſucceſſors, 2 Chron. vi. 13. In after times this court came to be built round with porches, into which the people retired in rainy weather; whence this court is ſometimes denoted by the name of *Solomon's porch*, John x. 23. Acts iii. 11. having the name of Solomon added to it, either to continue his memory, or becauſe the porches here built had ſome reſemblance of that porch which he built before the Temple, 1 Kings vi. 3. The court of the people. Solomon's porch.

PART 4. The forementioned court of the people was one entire court in Solomon's days; but afterwards it was divided by a low wall, ſo that the men ſtood in the inward part of it, and the women in the outward. This diviſion is thought to have been made in Jehoſaphat's time, of whom we read, that *he ſtood in the houſe of the Lord before the new court*, 2 Chron. xx. 5. that is, before the *women's court*. In this ſtood the poor's treaſury, or the alms-box, as may be gathered from the poor widow's caſting her two mites into it; on which account this whole court is ſometimes denoted by the name of *the treaſury*, John viii. 20.

The men's court.

The women's court.

The treaſury.

The court of the Gentiles.

Laſtly, in Herod's Temple there was a fourth court added before or without the three already mentioned, namely, for ſuch as were unclean by legal pollutions, and for ſtrangers; whence it was commonly called the *court of the Gentiles*, being deſigned chiefly for the uſe of ſuch *Gentiles*, or ſtrangers, as were only *proſelytes of the gate*, and not *of the covenant*, that is, as had bound themſelves only to the obſervation of the precepts of Noah, and not to the obſervation of the Moſaical Law. This laſt or outmoſt court of all was ſeparated from the *women's court* with a wall of three cubits height, adorned with certain pillars of equal diſtance, bearing this inſcription: *Let no alien* (or *ſtranger*, that is, no one that is not a *Jew* or *circumciſed proſelyte*) *enter into the holy place.* And to this wall it is, that the Apoſtle alludes, when he ſaith, *He hath broken down the* middle *wall of partition between us*, (that is, between Jews and Gentiles,) *making one of twain*, Eph. ii. 14, 15. and when he thence infers, that the Gentiles are no more to be eſteemed *foreigners and ſtrangers, but fellow-citizens with the ſaints, and of the houſehold of God*, ver. 19. To cloſe this diſcourſe in reference to the Temple, it was in this *fourth court*, or *court of the Gentiles*, that the Jews permitted to be kept a market of ſheep and oxen and doves, and the tables of the money-changers to ſtand; whereby the Jews ſhewed the mean regard they had for the Gentiles, placing them

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in the ſame court with their cattle. And therefore out of this part or court of the Temple it was, that our Saviour caſt the buyers and ſellers; and herein it was that he overthrew the tables of the money-changers; aſſerting hereby the Temple to that ſacred uſe mentioned by the Prophet, namely, to be *an houſe of prayer for all nations*. To the account here given, the reader may add the deſcription of the Temple given by Joſephus, b. vi. chap. vi. of the Wars of the Jews. CHAP. III.

CHAP.

CHAP. IV.

A. D. 30 and 31. *Of our Saviour's Journeyings from the firſt Paſſover after his Baptiſm and Entrance upon his public Miniſtry, to the ſecond Paſſover.*

1. Of Enon and Salim. THE paſſover holy-days (during which our Saviour had by his miracles converted many, and among the reſt Nicodemus, a ruler or principal perſon among the Jews) being now ended, our Lord, with ſome of his diſciples, withdrew from Jeruſalem into another part of Judea, where he continued for ſome while. At this time John was baptizing in Enon, near to Salim, becauſe there was much water there, John iii. 22, 23. And indeed the name Enon does import the ſame as a *place of ſprings*; but the only mention we have of it in Scripture is here, where it is deſcribed to be ſituated near Salim. And the ſituation even of this laſt place is now uncertain, unleſs it be the ſame with Shalem, (or Salem,) a city of Shechem, mentioned Gen. xxxiii. 18. or elſe the ſame with Shalim, (or Salim,) mentioned 1 Sam. ix. 4. If it be the ſame with either of theſe, it lay within (what was called in the times of the New Teſtament) the province of Samaria.

2. Of Shechem, or Sychar. Our Lord, after he had ſpent ſome time in this part of Judea, *knowing how the Phariſees had heard that he made and baptized more diſciples than John, (though* our Lord himſelf *baptized not, but his diſciples,)* to avoid any ill deſigns that the Phariſees might be contriving againſt him, *he left Judea, and departed again into Galilee,* having alſo by this time heard, that John the Baptiſt was caſt into priſon by Herod. Now JESUS, as he went the ſtraight way from *Judea to Galilee, muſt needs go through Samaria;* where in his way he *comes to a city of Samaria called Sychar, near to the parcel of ground that Jacob gave to his ſon Joſeph;* hard by which town there is a well called *Jacob's well,* where *Jeſus, being wearied with his journey, ſat* down and reſted himſelf, John iv. 1, 2, 3, &c. The deſcription

ſcription here given by the Evangeliſt, of Sychar, puts it out of all doubt, that it is the ſame with Sychem; the difference between the two names proceeding in all probability only from a dialectical or corrupt way of pronunciation. This city[b] is at preſent called Naploſa, and ſtands in a narrow valley between mount Gerizim on the ſouth, and Ebal on the north, being built at the foot of the former; upon the top of which the Samaritans, whoſe chief reſidence is here at Sychem, have a ſmall temple or place of worſhip, to which they are ſtill wont to repair at certain ſeaſons, for performance of the rites of their religion. What theſe rites are, Mr. Maundrell tells us, he could not certainly learn: but that their religion conſiſts in the adoration of a calf, as the Jews give out, ſeems to have more of ſpite than of truth in it. Sychar, or, as it is now-a-days called, Naploſa, is at preſent in a very mean condition, in compariſon of what it is repreſented to have been anciently. It now conſiſts chiefly of two ſtreets, lying parallel under mount Gerizim, but is full of people, and the ſeat of a Baſſa. CHAP. IV.

Mr. Maundrell acquaints us, that ſetting forwards from Sychem towards Jeruſalem, and proceeding in the narrow valley between Gerizim and Ebal, (not above a furlong broad,) he and his companions ſaw on their right hand, juſt without the city, a ſmall moſque, ſaid to have been over the ſepulchre purchaſed by Jacob of Emmor, the father of Shechem, and which goes by the name of Joſeph's ſepulchre, his bones having been here interred, after their tranſportation out of Egypt, Joſh. xxiv. 32.

At about one third of an hour, we came, ſaith Mr. Maundrell, to Jacob's well, famous not only on account of its author, but much more for that memorable conference, which our bleſſed Saviour here had with the woman of Samaria, John iv. If it ſhould be queſtioned, whether this be the very well, that it is pretended for, or no, ſeeing it may be ſuſpected to ſtand too remote from

[b] Journey from Aleppo to Jeruſalem, p. 58, 59, &c.

Sychar,

PART I. Sychar, for women to come from thence to draw water; it is anſwered, that probably the city extended farther this way in former times than it does now, as may be conjectured from ſome pieces of a very thick wall, ſtill to be ſeen not far from hence. Over the well there ſtood formerly a large church, erected by that great and devout patroneſs of the Holy Land, the Empreſs Helena: but of this the voracity of time, aſſiſted by the hands of the Turks, has left nothing but a few foundations remaining. The well is covered at preſent with an old ſtone vault, into which you are let down through a very ſtraight hole, and then removing a broad flat ſtone, you diſcover the mouth of the well itſelf. It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth; five of which we found full of water. This confutes a ſtory commonly told to travellers, who do not take the pains to examine the well, viz. that it is dry all the year round, except on the anniverſary of that day, on which our bleſſed Saviour ſate upon it, but then bubbles up with abundance of water.

4. Of the parcel of ground that Jacob gave to his ſon Joſeph.

At this well the narrow valley of Sychem ends, opening itſelf into a wide field, which is probably part of that parcel of ground given by Jacob to his ſon Joſeph, John iv. 5. It is watered with a freſh ſtream riſing between it and Sychem, which makes it ſo exceeding verdant and fruitful, that it may well be looked upon as a ſtanding token of the tender affection of that good patriarch to the beſt of ſons, Gen. xlviii. 22.

5. Our Lord returns into Galilee; where he again viſits Cana and Nazareth.

Our bleſſed Saviour having ſtaid two days, and been converſant (contrary to the practice of the Jews) in a very familiar obliging way with the Samaritans, and ſo having got many converts among them, he purſues his journey into Galilee; and taught in their ſynagogues, being glorified *of all*, Luke iv. 15. and being kindly received by the Galileans, they having ſeen all the things that he did at Jeruſalem at the feaſt, John iv. 45. Among other places in this country, he particularly viſited Cana of Galilee, *where he* had before *made the water wine*, and where he now

now again wrought a ſecond miracle in healing the ſon of a nobleman that was ſick at Capernaum by his bare word, John iv. 46, &c. Our Saviour likewiſe this time made a viſit to Nazareth, where he had been brought up, which was the only place in Galilee, where he was unkindly treated: for his townſmen being exaſperated by a diſcourſe he made to them, they roſe up and thruſt him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might caſt him down headlong. But he exerting his divine power, and paſſing through the midſt of them, none of them knowing how, he miraculouſly eſcaped them, and went his way, Luke iv. 16, 28, 29, 30. CHAP. IV.

6. Of Sarepta.

In the forementioned diſcourſe, which our Saviour made to the men of Nazareth, he mentions Sarepta, a city of Sidon, or within the juriſdiction of the Sidonians. It is called in the Old Teſtament Zarephath, 1 Kings xvii. 9. and in all probability it is, as Mr. Maundrell obſerves, the ſame now called Sarphan, diſtant about three hours travel from Sidon towards Tyre. The forementioned writer tells us, that the place ſhewn for this city conſiſts at preſent only of a few houſes on the tops of the mountains within about half a mile of the ſea. But it is more probable the principal part of the city ſtood below, in the ſpace between the hills and the ſea, there being ruins ſtill to be ſeen in that place of a conſiderable extent.

7. Of Capernaum.

Our Lord having made a miraculous eſcape from his townſmen of Nazareth, took his leave of their city, and came and dwelt at Capernaum, the deſcription of which therefore I have reſerved to this place. It is not once mentioned in the Old Teſtament, either under this name or any other, whence it may be concluded, that it was not then in being. It is therefore not improbable that it was one of the towns built by the Jews at their return from the Babyloniſh captivity, *upon the ſea-coaſt*, that is, on the coaſt of the *ſea of Galilee, in the borders of Zabulon and Nephtalim*, and conſequently towards the upper part of the forementioned ſea-coaſt. It took its name, without doubt,

PART I. doubt, from an adjoining ſpring of great repute for its cryſtalline flowing waters, this fountain or ſpring being, as Joſephus informs us, called by the natives Capernaum. And as the excellency of this fountain was, in all probability, one inducement to the building of the town in the place where it ſtood; ſo there ſeems to have been another motive for making choice of that ſituation, namely, the conveniency of it for a wafting-place from Galilee to the other ſide of the ſea. For this ſeems to be alluded to by the prophet Iſaiah in that prophecy, which was fulfilled by our Saviour's dwelling at Capernaum, and which runs thus, as cited by St. Matthew, chap. iv. ver. 15, 16. *The land of Zabulon and the land of Nephtalim, by the way of the ſea beyond Jordan, Galilee of the Gentiles,* &c. Now this expreſſion, *by the way of the ſea beyond Jordan,* is, I think, to be underſtood as denoting thus much; that as the Goſpel ſhould be preached chiefly within the lands of Zabulon and Nephtalim in general; ſo more particularly at the city or town, whence was or ſhould be the *way by ſea* from *Galilee* to the country lying *beyond Jordan.* As to the other expreſſion, *Galilee of the Gentiles,* this northern part of Galilee was ſo termed, either becauſe it was very populous, or elſe becauſe it was inhabited by many Gentiles as well as Jews. It remains only to obſerve, that on account of the ſignal honour done by our Lord to Capernaum, in making choice of it for his dwelling-place, it is ſaid by our Lord himſelf to be *exalted unto heaven:* but on account of its not making a right uſe of this ſignal favour, it drew from our Lord that ſevere woe denounced againſt it, namely, that it ſhould be *brought down to hell,* &c. Matt. xi. 23. Which woe is fully verified, it being quite fallen from that grandeur it had in the times of the New Teſtament, and ſo decayed as, long ſince, to conſiſt but of ſix poor fiſhermen's cottages, and perhaps now wholly deſolate.

Galilee of the Gentiles, why ſo called.

8. Of the ſea of Galilee, otherwiſe

Having deſcribed Capernaum, it will be proper to adjoin here a deſcription of the ſea of Galilee on which it ſtood, and of which therefore there is frequent mention in

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the Goſpels either under the ſame or elſe different names. For it is to be known that the ſea of Galilee is the ſame with the ſea of Tiberias, and the lake of Gennesareth. As it was called the ſea of Galilee from the province of Galilee in general, ſo it was called the ſea of Tiberias, from a town of that name ſtanding on its weſtern ſhore; and it was called the lake of Gennesareth, from that particular tract of Galilee which lay next to, and ſo bounded it all along the weſtern ſide. The breadth of this lake or ſea, Joſephus tells us, is forty furlongs, and the length an hundred: the water of it is ſweet and potable, without any thing of moriſhneſs either in the taſte or colour. It lies upon a gravel, and ſo more conveniently to be drawn, and ſofter than either a river or fountain water. And with all this it is ſo cold, that the people of the place cannot warm it, by ſetting it in the ſun in the hotteſt ſeaſon in the year. It has in it great variety of fiſh, which for taſte and ſhape are not to be found any where elſe; and the river Jordan runs through the midſt of it. Joſephus, Wars of the Jews, book iii. chap. xviii. L'Eſtrange's edition. As to the name whereby this ſea went in the times of the Old Teſtament, it was then without doubt called the *Sea of Chinnereth*, Num. xxxiv. 11. or *Cinnereth*, Joſh. xiii. 27. Of which more in the following paragraph. CHAP. IV. called the ſea of Tiberias, and the lake of Gennesareth.

9. Of the land of Gennesareth.

From the deſcription of the *lake of Gennesareth* proceed we to deſcribe the *land of Gennesareth*, which is mentioned Matt. xiv. 34. Mar. vi. 53. and which, as Joſephus expreſsly informs us, gave name to the adjoining lake, and is thus deſcribed by the ſaid author in his third book of the Wars of the Jews, chap. xviii. L'Eſtrange's edition. This lake takes its name from the country that ſurrounds it, which is fruitful and agreeable to admiration. As for fertility of the ſoil, no plant comes amiſs to it; beſides that it is improved by the ſkill and induſtry of the inhabitants to the higheſt degree; and, by a ſtrange felicity of the climate, every thing proſpers there; as nuts, palms, figs, and olive-trees, that flouriſh here in perfection, though

PART I. though they require a quite different temperature of air in the nature of them; which looks as if Providence took delight in this place to reconcile contradictions; and as if the very ſeaſons themſelves were in a competition which ſhould be moſt obliging. And the production of ſtrange varieties of excellent fruit is not all neither; but the conſerving of them ſo long quick and ſound is another curioſity. Figs and grapes hold in ſeaſon there ten months in the year, and other fruits the whole year about. And the place is not more famous for a delicious air, than it is for a cryſtalline flowing fountain, called by the natives Capernaum, which ſome take for a little gut of the Nile, becauſe of a certain fiſh in it, that is no where elſe to be found but in Alexandria. The length of the country along the lake is thirty *ſtadia*, (or furlongs, i. e. near four miles,) and the breadth twenty *ſtadia* (or furlongs, i. e. about two miles and a half.) Such a delicious country was the land of Genneſareth in the time of Joſephus, who lived in the ſame age with our Saviour. And hence it is that ſome conjecture the word Genneſareth, or, as it is ſometimes written, Genneſar, to be made up of the two words *Gen* and *Sar;* the former of which denotes in the Hebrew tongue a *garden*, the latter a *prince*, and ſo both together denote the *garden of a prince*, or *princely garden*. Which name, though it be not improper to ſo delightful and fruitful a country, as the land of Genneſareth was; yet however it is more likely that the name Genneſareth in the New Teſtament was by degrees framed from that of Chinnereth or Cinnereth in the Old Teſtament. For it is manifeſt from Joſh. xix. 35. that Cinneſeth was then a *fenced* or principal city in the tribe of Naphtali; and it is further manifeſt from 1 Kings xv. 20. that it gave name to an adjoining tract of ground; and it is ſtill further manifeſt from Num. xxxiv. 11. Deut. iii. 17. Joſh. xii. 3. that the city of Cinnereth lay on the coaſt of the lake Genneſareth, and alſo gave name to the ſaid lake; this being evidently the ſame, as appears from the places already cited, that was in the times of Moſes and Joſhua called

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the *ſea of Cinnereth.* All theſe particulars laid together, CHAP. IV.
it will, I ſuppoſe, appear more than probable that Gen-
neſareth in the New Teſtament is no other than a word moulded from Cinnereth in the Old Teſtament. There is indeed this difference to be obſerved between the times of the Old and New Teſtament, namely, that whereas there was a conſiderable city named Chinnereth, or Cinnereth, in the former times, there is no mention made of any city that went under the name of Genneſareth in the times of the New Teſtament. But this may be very well accounted for, it being moſt highly probable, that the city Cinnereth was deſtroyed by Benhadad King of Syria, at the time mentioned 1 Kings xv. 20. and that although upon its ruins afterwards aroſe the city of Capernaum, ſo called from the excellent fountain above mentioned out of Joſephus; yet the lake and adjacent tract of ground ſtill retained the ancient name of Cinnereth, moulded by degrees or difference of dialect into Genneſareth. I ſhall cloſe the deſcription of the land and lake of Genneſareth with obſerving, that as the Jewiſh hiſtorian Joſephus attributes the extraordinary fertility of the land of Genneſareth to the peculiar providence of God, as if he took more delight in this ſpot of ground than others; ſo it was a common ſaying of the Jews in reference to the lake of Genneſareth, that *God loved that ſea more than all the other ſeas.* And indeed it does ſo far hold good, that this ſea above all others was frequently honoured with the divine preſence of our bleſſed Lord and Saviour JESUS CHRIST, after that he came and dwelt at Capernaum, within the land, and upon the lake of Genneſareth, and that not only before, but alſo after, his reſurrection, John xxi. 1.

10. Our Lord viſits other parts of Galilee, and is reſorted to from all parts.

Now though our Lord had made choice of Capernaum to be his dwelling-place, whence it is called *his own city,* Matt. ix. 1; yet he frequently viſited the other parts of Galilee, (and ſometimes alſo the country beyond Jordan, and the ſea of Galilee,) teaching in their ſynagogues, and healing all manner of diſeaſes; ſo that his fame went throughout

PART I. throughout all the adjoining parts of Syria, and there followed after him great multitudes of people from all parts of the Holy Land, from Galilee, and from Decapolis, and from Jeruſalem, and from Judæa, and from *beyond Jordan*, Matt. iv. 13, 23, 24, 25.

11. Our Lord goes up to Jeruſalem to celebrate the ſecond paſſover, after his baptiſm and entrance upon his public miniſtry. A. D. 31. Of the pool of Bethesda.

But when the ſeaſon for celebrating the paſſover was come again, JESUS went up again to Jeruſalem, to celebrate the ſame. And at this paſſover he wrought a great miracle by curing an impotent man, who had been unable to walk for eight and thirty years. Our Saviour met with the man at the pool in Jeruſalem, called Bethesda. This pool had adjoining to it a building conſiſting of five porches, in which were laid a *great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an Angel went down at a certain ſeaſon into the pool, and troubled* or ſtirred about *the water: whoſoever then firſt, after the troubling of the water, ſtepped in, was made whole of whatſoever diſeaſe he had*, John v. 2—4. This is the account given by the Evangeliſt St. John, of the virtue appertaining to this pool. And Tertullian notes that the virtue of this pool ceaſed, upon the Jews perſevering in their infidelity, and rejecting our Saviour. Mr. Maundrell tells us, that he went to take a view of that which they now call the pool of Bethesda; and that it is one hundred and twenty paces long, and forty broad, and at leaſt eight deep, but void of water. At its weſt end it diſcovers ſome old arches now dammed up. Theſe ſome will have to be the five porches in which ſat that multitude of lame, halt, and blind (John v. 3.); but the miſchief is, inſtead of five, there are but three of them. This pool is contiguous on one ſide to (what is now called) St. Stephen's gate, and on the other to the area of the Temple.

CHAP.

CHAP. V.

Of our Saviour's Journeyings from the ſecond Paſſover after his Baptiſm and Entrance upon his public Miniſtry, to the third Paſſover. A. D. 31 and 32.

THE paſſover holy-days being over, our Lord returns into Galilee; and when it was known, great multitudes reſorted unto him from all quarters, Mark iii. 7, 8. Some time after he withdrew into a *mountain to pray, and continued all night in prayer; and when it was day, he called unto him his diſciples, and of them he choſe twelve, whom he named Apoſtles*, or *Meſſengers*, he ordaining them to this ſpecial end, that he might *ſend them forth to preach*, Luke vi. 12, 13. Mark iii. 14. Not long after this JESUS ſeeing the multitudes that followed him, went up with them into a mountain, and ſitting down, preached to them that divine ſermon recorded in Matt. v. vi. and vii.

1. Our Lord returns into Galilee.

This ſermon beginning with beatitudes, or bleſſings, the mountain, on which it is generally ſuppoſed to be preached, is from hence called the *mountain of Beatitudes*, lying north of the ſea of Galilee, and not far from Capernaum; and in all probability it was the ſame mountain, whither our Saviour retired, and where he ſpent all the night in prayer, before his election and ordination of the twelve Apoſtles.

The mount of Beatitudes.

Our Lord having ended his ſermon, came down from the mount or little hill, (for it is but a ſmall riſing,) and entered into Capernaum, where he cured the centurion's ſervant, Matt. viii. 1, 2, &c. Luke vii. 1, 2, &c. The day after our Lord went into a city called Naim, where he raiſed to life the widow's ſon that was dead, and then carrying to his grave. The city Naim is ſituated in Galilee, not many leagues from mount Tabor, of which hereafter.

2. Of Nain or Naim.

PART I.

Some time after this our Lord entering into a diſcourſe with the people upon St. John the Baptiſt's ſending two of his diſciples to him, therein takes occaſion to upbraid the cities, wherein moſt of his mighty works were done, viz. Capernaum, Chorazin, and Bethſaida, Luke vii. 19. Matt. xi. 2, 3, 20, 21, &c. Of Capernaum I have ſpoken already, chap. iv. ſect. 7. As to Chorazin, though it is reckoned here among the cities, wherein moſt of our Saviour's miracles had been done, yet it is never mentioned but by two of the Evangeliſts, St. Matthew and St. Luke, and by theſe two only in this diſcourſe, where our Lord upbraids it for its infidelity. It is generally ſuppoſed to have ſtood on the ſea of Galilee, and not far from Capernaum, and ſo on the weſtern coaſt of the ſea.

3. Of Chorazin.

4. Of Bethſaida.

Bethſaida is oftener mentioned, St. John the Evangeliſt expreſsly telling us, chap. i. 44. that three of the Apoſtles, viz. Peter, Andrew, and Philip, were of this city. The word Bethſaida in the Hebrew language imports *a place of fiſhing*, or elſe of *hunting*; and both theſe ſenſes agree very well with the ſituation of the city. For it lay on the lake of Gennesareth, at the north end, juſt at the influx of the river Jordan into the ſaid lake, and ſo lay very convenient for fiſhing; and accordingly we find that two of its three townſmen juſt now mentioned, viz. Peter and Andrew, were fiſhermen by their trade. And then it was conveniently ſituated for hunting likewiſe, as lying in the tribe of Naphtali, a country well ſtored with deer, as is gathered from Gen. xlix. 21. There is no mention of it in the Old Teſtament; which we need not wonder at, ſince Joſephus tells us, that it was but a village, till Philip the tetrarch built it up to the bulk and appearance of a magnificent city, rich and populous, to which he gave alſo the name of Julias, out of reſpect to Julia, the daughter of Cæſar. This city ſtood on the eaſtern ſhore, and therefore is thought by ſome to have been diſtinct from the Bethſaida of Galilee, John xii. 21: but this ariſes from their not conſidering that the name of Galilee was extended

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in its large acceptation to the parts lying east of the sea of Galilee. The woe denounced against it by our Saviour is in some measure long since come upon it, it being reduced to the state of a very poor village again, or hardly that, consisting long ago but of five or six poor cottages. CHAP. V.

5. Of the land of Sodom and Gomorrah.

In the forementioned discourse, wherein our Saviour upbraids these three cities, Chorazin, Bethsaida, and Capernaum, he withal tells the two former, that it shall be more tolerable for Tyre and Sidon at the day of judgment, than for them; and he tells Capernaum, that it shall be more tolerable even for the land of Sodom in the day of judgment, than for it. As for Tyre and Sidon, I shall speak of them elsewhere. As for Sodom, it was a city of great note when Abraham first began to sojourn in the land of Canaan, and pleasantly situated in the plains of Jordan, which was well watered thereabouts, *even as the garden of the Lord, like the land of Egypt as thou comest to Zoar*, Gen. xiii. 10. There were four other cities, which then stood in this lower part of the plain of Jordan, viz. Gomorrah, Admah, Zeboiim, and Bela, otherwise called Zoar; whence this tract had the name of Pentapolis among Greek writers, from the aforementioned five cities; of which Sodom being the chief, hence the said tract is here denoted by our Saviour under the land of Sodom; whereas in other places the same tract is expressed by the *land of Sodom and Gomorrah*, Matt. x. 15. The inhabitants of these cities were *wicked, and sinners before the Lord exceedingly*, Gen. xiii. 13. by reason of that unnatural lust they were given to, Gen. xix. 4, 5. Wherefore the Lord rained upon Sodom and the other cities, except Zoar, (which the Lord spared for Lot's sake, Gen. xix. 21.) *brimstone and fire from the Lord out of heaven, and he overthrew those cities, and all that plain, and all the inhabitants of the cities, and that which grew upon the ground*, Gen. xix. 24, 25: whence St. Jude saith, ver. 7. that *Sodom and Gomorrah, and the cities about them, giving themselves over to uncleanness, and going after unnatural lusts, are set forth for an example, suffering the vengeance of eternal fire*, that

PART I. is, being deſtroyed by fire from heaven, ſo as to bring a perpetual and irreparable deſtruction on them. For the very places, whereon the ſaid cities ſtood, are ſince ſwallowed up by a great lake, which from the *bitumen*, or brimſtone ſubſtance, wherewith it and the adjacent tract abounds, is called by the Greeks the *Lake Aſphaltites*, or *Bituminous Lake*. It is alſo ſtyled by common writers, the *Dead Sea*, either becauſe it has no viſible communication with the ocean, nor is increaſed by receiving the waters of Jordan, and ſome other brooks; or elſe becauſe it is thought, according to common tradition, not to nouriſh any living creature, by reaſon of the bituminous ſmell it ſends forth, ſo ſtrong as to kill birds that attempt to fly over it. But Mr. Maundrell[a] aſſures us, that he was an eye-witneſs of the falſity of this common tradition, foraſmuch as he ſaw ſeveral birds flying about and over the ſaid ſea, without any viſible harm. And as to the other part of the common tradition, that no fiſh, nor other creature, can endure to live in theſe deadly waters; he had alſo reaſon to ſuſpect the ſame as likewiſe falſe, having obſerved among the pebbles on the ſhore two or three ſhells of fiſh, reſembling oyſter-ſhells. The ſame ingenious author tells us, that the water of this lake or ſea is very limpid, and ſalt to the higheſt degree, whence it is ſtyled the *Salt Sea*, Gen. xiv. 3. and not only ſalt, but alſo extreme bitter and nauſeous. Being willing to make an experiment of its ſtrength, I went, ſaith he, into it, and found it bore up my body in ſwimming with an uncommon force. But as for that relation of ſome authors, that men wading into it were buoyed up to the top as ſoon as they go as deep as the navel, I found it upon experiment not true.

The lake Aſphaltites, or Dead Sea.

Being deſirous, adds the ſame reverend author, to ſee the remains, if there were any, of thoſe cities anciently ſituate in this place, and made ſo dreadful an example of the divine vengeance, I diligently ſurveyed the waters, as far

[a] Journey from Aleppo to Jeruſalem, p. 82, 83, 84.

far as my eye could reach. But neither could I diſcern any heaps of ruin, nor any ſmoak aſcending above the ſurface of the waters, as is uſually deſcribed in the writings and maps of geographers. But yet I muſt not omit what was confidently atteſted to me by the father guardian, and procurator of Jeruſalem, both men in years, and ſeemingly not deſtitute either of ſenſe or probity, viz. that they had once actually ſeen one of theſe ruins; that it was ſo near the ſhore, and the water ſo ſhallow at that time, that they, together with ſome Frenchmen, went into it, and found there ſeveral pillars and other fragments of buildings. The cauſe of our being deprived of this ſight was, I ſuppoſe, the height of the water. And thus much for the land of Sodom, which notwithſtanding the dreadful doom it has and ſtill does undergo, yet we are aſſured by our bleſſed Saviour, ſhall find more mercy at the day of judgment, than Capernaum, which he made choice of, upon his leaving Nazareth, to be the place of his chief reſidence, and which conſequently had ſo many miracles wrought in it. CHAP. V.

6. Country of the Gadarens or Gergeſens.

Some time after the diſcourſe, wherein our Saviour thus upbraided Capernaum and the other two cities for their unreaſonable infidelity, *he went* again *throughout every city and village, preaching and ſhewing the glad tidings of the kingdom of God*, Luke viii. 1. And being returned again to the ſea of Galilee, and a great multitude gathered together unto him, he entered into a ſhip, and ſitting down therein, while the whole multitude ſtood on the ſhore, he taught them many things by parables, which are recorded Luke viii. Mark iv. and more eſpecially Matt. xiii. Now *when Jeſus had finiſhed theſe parables, he departed thence*, or from thoſe weſtern parts of the ſea of Galilee, Matt. xiii. 53. and paſſed over unto the other ſide into the country of the Gergeſens, or, as it is otherwiſe called, the country of the Gadarens, Luke viii. 22, 26. Matt. viii. 28. Here our Lord permitted ſome Devils, which he had caſt out of two men, to enter into an herd of ſwine, which, upon the Devils entering into them, ran violently down a

PART I. ſteep place into the lake or ſea, and periſhed. Whereupon the inhabitants of the country round about beſought JESUS to depart from them. Now the country, wherein this was done, is called by St. Matthew, the country of the Gergeſens, and by St. Mark and Luke, the country of the Gadarens, becauſe it lay between, or in the neighbourhood of, the two cities of Gadara and Gergeſa, otherwiſe called Geraſa; both which lay within the diſtrict of Decapolis. The former, Gadara, was a very rich city, as Joſephus informs, and of chief note on that ſide of the country; the other, Gergeſa or Geraſa, was likewiſe a place of importance, as the ſame hiſtorian acquaints us. Some conjecture this latter to be ſo called from the Gergeſhites, one of the ſeven nations of Canaan, mentioned Deut. vii. 1.

Our Lord returns to the weſt ſide of the ſea of Galilee, vi. ſits again Nazareth, ſends forth his Apoſtles to preach, &c.

7. Our Lord being come again unto the weſtern ſide of the ſea of Galilee, he performs divers miraculous cures, as ſtopping an iſſue of blood, wherewith a woman had been afflicted twelve years, only by the woman's touching the hem of his garment; and reſtoring Jairus's daughter to life, Luke viii. 41, &c. Mark v. 21, 22. After which our Lord determined to make once more a viſit to his own town Nazareth; whither being come, he found them ſtrongly and unreaſonably prejudiced againſt him, by reaſon of the mean condition, wherein he had formerly lived amongſt them; inſomuch that *he could do there no mighty work, ſave that he laid his hands upon a few ſick folk, and healed them,* he all the while marvelling at the unbelief of his own townſmen, Mark vi. 1, 2, &c. Hereupon our bleſſed Saviour leaves them, and *went about* all the other *cities and villages, preaching the Goſpel, and healing every ſickneſs*, Mark vi. 6. Matt. ix. 35. And when he ſaw the multitudes that followed him, he was moved with compaſſion on them, and ſaith to his diſciples, *The harveſt truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt*, Matt. ix. 37, 38. After which he called unto him his twelve diſciples, and ſent them forth to preach,

preach, endowing them with the power of working miracles, Mark vi. 7. Luke ix. Matt. x. he at the same time going into other parts of the country, teaching and preaching himself in their cities, Matt. xi. 1. CHAP. V.

The Apostles having finished their ministry for that time, gathered themselves together unto JESUS, who was now probably returned to Capernaum, and told him all things, both what they had done, and what they had taught. *And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going where he was, so that they had no leisure so much as to eat,* Mark vi. 31. Hereupon he took them, and went aside privately into a desert place, belonging to the city called Bethsaida, to which he crossed over the sea of Galilee, which is also called the sea of Tiberias; namely from a city of the same name, built by Herod, the tetrarch of Galilee, on its western shore, and so called by him in honour of Tiberius Cæsar. The great privileges granted by Herod to the inhabitants of this place made it quickly become one of the principal cities of those parts. It is said to have had in it thirteen synagogues and an academy; that here was the last session of the Sanhedrim, or chief council of the Jews; and here the Talmud, or body of the Jewish civil and canon law, was collected. 8. Of Tiberias.

Now the people seeing JESUS and his disciples departing over to the other side of the sea, went round on foot till they met with our Lord again. Where our Lord having given them many instructions, towards evening before he dismissed them, miraculously fed them, being about five thousand, with five loaves and two small fishes, there being left after all no fewer than twelve baskets full of the fragments of the five loaves, which remained over and above unto them that had eaten, Luke ix. 10, 11, &c. John vi. 1, 2, &c. The people having seen the miracle that JESUS did in thus feeding them, said, *This is of a truth that prophet,* viz. that extraordinary prophet, the Messiah, *that should come into the world:* and hereupon they resolved among themselves to come and take our Lord by force, and to proclaim 9. The people follow our Lord to the eastern side of the sea of Tiberias.

PART I. claim him their King. When JESUS therefore perceived this, he ſtraightway conſtrained his diſciples (who ſeem to have liked well enough, with the people's intentions, to make their maſter a King, and ſo to have been unwilling to be ſent away from him at that juncture) to get into the ſhip, and to go before him unto the other (that is, the weſtern) ſide of the lake again. After which he withdrew himſelf into a mountain alone to pray; where having tarried till about the fourth watch of the night, he comes to his diſciples walking upon the ſea. The diſciples, when they ſaw him walking on the ſea, ſuppoſed it had been a ſpirit, or apparition, and cried out for fear. But our Lord quickly put them out of their fear, telling them, that it was he himſelf; whereupon they gladly received him into their ſhip, into which as ſoon as he was come up, the wind, which had all along hitherto toſſed them, ceaſed, and their ſhip was immediately at the land of Gennesareth, whither they were going.

Our Lord ſends the Apoſtles back to the weſtern ſide of the ſea.

10. The day following, when the people, which had been fed by JESUS, and had remained all that night on the other ſide of the ſea, namely, on that ſide where they had been fed, began to obſerve with themſelves, that there was no other boat there, ſave that one, whereinto his diſciples were entered, and that JESUS went not with his diſciples into the boat, but that his diſciples were gone away alone, they ſought for our Lord in the neighbouring places, not imagining he had paſſed the lake. But hearing nothing of him in thoſe parts, they took the opportunity of ſome boats that were come from Tiberias near to the place where they had been fed, and in them came over to Capernaum, ſeeking for JESUS. And when they had found him, they let him know, that they had been ſeeking after him, and were ſtill at a loſs to know how he came over to that ſide of the ſea. *Jeſus anſwered them, Verily, ye ſeek me, not becauſe ye ſaw the miracles, but ye did eat of the loaves, and were filled;* and from hence takes occaſion to exhort them, not to *labour for the meat which periſhes*, or that food which can nouriſh only for a ſhort time,

The people return to the weſtern ſide of the ſea.

time, but for *that meat which endures*, and will nouriſh their CHAP. V.
ſouls *to everlaſting life*, and which he ſhould give unto them in due time. And in the following part of this his diſcourſe our Lord plainly acquaints them, that he was *the living bread which came down from heaven: If any man eat of this bread, he ſhall live for ever; and the bread that he ſhould give was his fleſh or body, which he ſhould give*, by permitting it to be put to death, *for the life of the world.* To which our Lord ſubjoins the indiſpenſable neceſſity that lies on all Chriſtians to partake of the *ſacrament*, in order to obtain eternal happineſs; for, ſaith our Lord, *Verily, verily, I ſay unto you, except ye eat* (not only by believing in me crucified, but alſo ſacramentally) *the fleſh of the Son of man, and drink his blood, ye have no life in you*, that is, it is impoſſible for you to obtain everlaſting life. This great and important doctrine I could not but take this ſpecial notice of, that ſo the reader may ſee, that receiving the ſacrament of the Lord's Supper is neceſſary to ſalvation, as well as the receiving the other ſacrament of Baptiſm, John vi. 27, 51, 53.

About this time was celebrated that which was the *third* paſſover after our Lord's entrance on his public miniſtry, and which is mentioned, and only mentioned, by St. John the Evangeliſt, in the ſame chapter, where he records the foregoing diſcourſe of our Saviour, viz. John vi. 4. The third paſſover. A. D. 32.

CHAP.

CHAP. VI.

A. D. 32 and 33. *Of our Saviour's Journeyings from the* third *Paſſover after his Baptiſm and Entrance upon his Public Miniſtry, to the* fourth *Paſſover, at which he was crucified.*

1. Of Canaan and Syrophœnicia.

THE next journey of our Lord taken notice of by the Evangeliſts is that, when he went to the coaſts of Tyre and Sidon, where he cured the daughter of the woman of Canaan, Matt. xv. 22. or, as St. Mark ſtyles her, who was a Greek, *a Syrophœnician by nation.* That the coaſts or territories of Tyre and Sidon lay to the weſt and north of Galilee, has been obſerved chap. i. ſect. 8. Where alſo it was obſerved, that the old inhabitants of this tract were deſcendants of Canaan, and many of them not driven out by the children of Iſrael; whence this tract ſeems to have retained the name of Canaan a great while after thoſe other parts of the ſaid country, which were better inhabited by the Iſraelites, had loſt the ſaid name. The Greeks called the tract inhabited by the old Canaanites along the Mediterranean Sea, Phœnicia; the more inland parts, as being inhabited partly by Canaanites or Phœnicians, and partly by Syrians, Syrophœnicia: and hence the woman ſaid by St. Matthew to be of Canaan, is more particularly ſaid by St. Mark to be a Syrophœnician by nation, as ſhe was a Greek by religion and language. It is obſervable that the name Phœnicia, though it be mentioned in the Acts, yet it is never mentioned in the Goſpels; but the lower or ſouthern parts of it are in theſe always denoted by the coaſts of Tyre and Sidon, two principal cities herein, of which therefore it will be convenient to give a more particular account.

2. Of Tyre.

I ſhall begin with the city of Tyre, which lies ſouth of the other, about the diſtance of ſeven hours, or ſomewhat better than twenty miles. It is probably ſuppoſed to have been firſt built by a colony of the Sidonians, (whence by Iſaiah,

Iſaiah, chap. xxiii. 12. it is called *the daughter of Sidon,*) and that on an high hill on the continent, the ruins whereof are ſtill remaining by the name of Palætyrus, or Old Tyre. In proceſs of time the city was removed into an adjoining rocky iſland, about ſeventy paces from the main land, and became a place of great trade and wealth, and for ſome time outdoing even Sidon itſelf in both reſpects. Hence Iſaiah in his forementioned chapter ſaith of it, that her *merchants* were *princes*, and her *traffickers the honourable of the earth.* It is particularly famous for dying purple, ſaid to be firſt found out here, and that by a mere accident; a dog's lips, by eating of the fiſh called Conchilis, being dyed of a purple colour. It was taken and deſtroyed by Nebuchadnezzar; and after it had recovered itſelf, and flouriſhed for a conſiderable time, it was again demoliſhed by Alexander the Great, and by him joined to the main land. Recovering once again both its beauty and riches, the city became a confederate of the Romans, and was by them inveſted with the privileges of a Roman city, for its great fidelity. It was made in the flouriſhing times of Chriſtianity the metropolitan ſee for the province of Phœnicia: but in A. D. 636. it was ſubjected by the Saracens; under which yoke having groaned for the ſpace of 488 years, it was at laſt regained by the Chriſtians, A. D. 1124. It was attempted afterward by Saladine, but in vain: however it was finally brought under the Turkiſh thraldom, A. D. 1289, as it ſtill continues. CHAP. VI.

Mr. Maundrell[b] has given us this account of its ſtate and condition, A. D. 1697. This city, ſaith he, ſtanding in the ſea upon a peninſula, promiſes at a diſtance ſomething very magnificent. But when you come to it, you find no ſimilitude of that glory, for which it was ſo renowned in ancient times, and which the prophet Ezekiel deſcribes, chap. xxvi. xxvii. and xxviii. On the north ſide it has an old Turkiſh ungarriſoned caſtle; beſides which you ſee nothing here, but a mere Babel of broken walls,

[b] Journey from Aleppo to Jeruſalem, p. 47.

pillars,

PART I. pillars, vaults, &c. there being not ſo much as one entire houſe left. Its preſent inhabitants are only a few poor wretches, harbouring themſelves in vaults, and ſubſiſting chiefly upon fiſhing, who ſeem to be preſerved in this place, by divine providence, as a viſible argument, how God has fulfilled his word concerning Tyre, viz. *That it ſhould be as the top of a rock, a place for fiſhers to dry their nets on*, Ezek. xxvi. 14.

In the midſt of the ruins there ſtands up one pile higher than the reſt, which is the caſt end of a great church, probably of the cathedral of Tyre: this having been an archiepiſcopal ſee in the Chriſtian times; and why not the very ſame cathedral, that was erected by its biſhop Paulinus, and honoured with that famous conſecration-ſermon of Euſebius, recorded by himſelf in his Eccleſiaſtical Hiſtory, b. x. ch. iv.

I cannot in this place omit an obſervation made by moſt of our company in this journey, viz. that in all the ruins of churches which we ſaw, though their other parts were totally demoliſhed, yet the eaſt end we always found ſtanding, and tolerably entire. Whether the Chriſtians, when overrun by infidels, redeemed their altar from ruin with money; or whether the barbarians, when they demoliſhed the other parts of the church, might voluntarily ſpare theſe, out of an awe and veneration; or whether they have ſtood thus long by virtue of ſome peculiar firmneſs in the nature of the fabric; or whether ſome occult providence has preſerved them as ſo many ſtanding monuments of Chriſtianity in theſe unbelieving regions, and preſages of its future reſtoration, I will not determine. This only I will ſay, that we found it in fact ſo as I deſcribe, in all the ruined churches that came in our way, being perhaps not fewer than one hundred: nor do I remember ever to have ſeen one inſtance to the contrary. This might juſtly ſeem a trifling obſervation, were it founded upon a few examples only. But it being a thing ſo often, and indeed univerſally, obſerved by us, throughout our whole journey, I thought it muſt needs proceed from ſomething more than

than blind chance, and might very well deſerve this anim- CHAP. VI.
adverſion.

But to return from this digreſſion: There being an old ſtair-caſe in this ruin laſt mentioned, I got up to the top of it; from whence I had an entire proſpect of the iſland part of Tyre, of the iſthmus, and of the adjacent ſhore. I thought I could from this elevation diſcern the iſthmus to be of a ſoil of a different nature from the other two, it lying lower than either, and being covered all over with ſand, which the ſea caſts upon it, as the tokens of its natural right of a paſſage there, from which it was by Alexander the Great injuriouſly excluded. The iſland of Tyre in its natural ſtate ſeems to have been of a circular figure, containing not more than forty acres of ground. It diſcovers ſtill the foundations of a wall, which anciently encompaſſed it round, at the utmoſt margin of the ſand. It makes with the iſthmus two large bays, one on its north ſide, the other on its ſouth. Theſe bays are in part defended from the ocean, each by a long ridge, reſembling a mole, ſtretching directly out, on both ſides, from the head of the iſland: but theſe ridges, whether they were walls or rocks, whether the work of art or nature, I was too far diſtant to diſcern.

Coming out of the ruins we ſaw the foundation of a very ſtrong wall, running acroſs the neck of land, and ſerving as a barrier, to ſecure the city on this ſide. From this place we were one third of an hour in paſſing the ſandy iſthmus, before we came to the ground, which we apprehended to be the natural ſhore. This is the account that Mr. Maundrell has lately given us of Tyre.

3. Of Sidon.

Proceed we now to its mother city Sidon, one of the moſt ancient cities in the univerſe, and the moſt northern of all thoſe which were aſſigned for the portion of the tribe of Aſher. It is with great probability thought to take its name from Sidon, one of the ſons of Canaan, Gen. x. 15. and did for a long time excel, as all the other cities of Phœnicia, ſo Tyre itſelf; nay, it is ſaid by an heathen author to have been the greateſt of maritime ci-

ties

PART I. ties in general, having for a long time quietly enjoyed a great trade, which brought in vaſt riches, and made the inhabitants live in great voluptuouſneſs; inſomuch that to live quietly and ſecurely in eaſe and pleaſure, is denoted in the holy writings by living *after the manner of the Sidonians*, Judg. xviii. 7. The men of Sidon being great ſhipwrights, were famous above other nations for hewing timber, there being *none that were ſkilled to hew timber like the Sidonians*, 1 Kings v. 6. And therefore hence Solomon had his principal workmen to build his Temple. Nay the people of this city are repreſented by authors both ſacred and profane, as excellent artificers in ſeveral other profeſſions or trades; particularly they are ſaid to be the firſt makers of cryſtal glaſs. The city, Dr. Heylin obſerves, as it was the *mother of Tyre* in the times of heatheniſm, Tyre being, as has been obſerved, a colony of the Sidonians; ſo may it be ſaid to be the *daughter of Tyre* in the times when Chriſtianity flouriſhed in theſe parts, foraſmuch as it acknowledged the *Church of Tyre* for its *metropolitical* or *mother church*. It was formerly very ſtrong both by art and nature, having on the north ſide a fort or citadel built on an inacceſſible rock, and environed on all ſides by the ſea; which when it was brought under the commands of the weſtern Chriſtians, was held by the Knights of the Teutonick order: it had alſo another fort on the ſouth ſide of the port, which the Knights Templars guarded. However it was won by the Turks with the reſt of this country from the Chriſtians, and is much ruined by its often changes of fortune. Mr. Maundrell [b] tells us, that it is ſtocked well enough with inhabitants, but is very much ſhrunk from its ancient extent, and more from its ſplendour, as appears from a great many beautiful pillars, that lie ſcattered up and down the gardens without the preſent walls. Whatever antiquities may at any time have been hereabout, they are now all perfectly obſcured, and buried by the Turkiſh buildings.

[b] Page 44 of his Journey, &c.

On

On the ſouth ſide of the city, on an high hill, ſtands an old caſtle, ſaid to have been the work of Lewis IX. of France, ſurnamed the *Saint*; and not far from the caſtle is an old unfiniſhed palace of [c] Faccardine's, ſerving however the Baſſa for his Seraglio; but neither of them worth mentioning, had the city afforded any thing elſe more remarkable. The French merchants have here a factory the moſt conſiderable of all theirs in the Levant: their habitation is a large *Kane* cloſe by the ſea, where the conſul and all the nation are quartered together. The perſon, who is the French conſul at Sidon, has alſo the title of conſul of Jeruſalem, and is obliged by his maſter the French King to make a viſit to the Holy City every Eaſter, under pretence of preſerving the ſanctuary there from the violations, and the friars from the exactions of the Turks. And thus much for Tyre and Sidon, in the coaſts whereof we left our bleſſed Saviour. CHAP. VI.

4. Of Magdala and Dalmanutha.

Having ſtaid in thoſe parts as long as he thought good, our Lord again departed from thence, and came to the ſea of Galilee, not directly, or to the neareſt or weſtern ſhore thereof, but fetching a compaſs through the midſt of the coaſts of Decapolis, and ſo coming to the eaſtern ſhore of the ſea, Mark vii. 31. Having performed great cures here, and again miraculouſly fed the multitude that followed him, he ſent them away, and, taking ſhip with his diſciples, came into the coaſt of Magdala, or (which comes to the ſame) to the parts of Dalmanutha, Matt. xv. 39. Mark viii. 10. For the place, to which our Saviour

[c] Faccardine lived in the reign of Sultan Morat, and was the fourth Emir or Prince of the Druſes, a people ſuppoſed to be deſcended from ſome diſperſed remainders of thoſe Chriſtian armies that engaged in the cruſades for the recovery of the Holy Land: who afterwards being totally routed, and deſpairing of a return to their native country again, betook themſelves to the mountains about Beroot, or Berytus, in which their deſcendants have continued ever ſince. Faccardine being Prince of theſe people, was not contented to be penned up in the mountains, but by his power and artifice enlarged his dominions down into the plain, all along the ſea-coaſts, as far as from Beroot to Acra, or Ptolemais. At laſt the Grand Seignior growing jealous of ſuch a growing power, drove this Prince back to the mountains, and there his poſterity retain their principality to this day.

PART 4. came at this time, lay between or in the neighbourhood both of Magdala and Dalmanutha; and theſe were ſeated on the ſame ſide of the ſea where our Saviour was before, viz. on the eaſtern ſide; only at another part of the ſaid eaſtern ſide. It is not improbably conjectured, that Mary Magdalene was of the town of Magdala, and ſo took her ſurname from it.

5. Of Cæſarea Philippi. After this our Lord continuing his journeyings ſtill on the eaſtern ſide of the ſea of Galilee and of the courſe of Jordan, comes firſt to Bethſaida, Mark viii. 22. and from thence to the coaſts and towns of Cæſarea Philippi. This city is ſituated near the head of Jordan, and was by the Canaanites called Laiſh or Lechem, Judg. xviii. 7. but being taken by ſome of the Danites, it was by and from them called Dan. Henceforward it was uſually accounted the utmoſt border northward of the land of Iſrael, as Beerſheba was ſouthward; whence *from Dan to Beerſheba* is an expreſſion frequently uſed in the Scriptures, to denote the whole length of the Holy Land from north to ſouth. Here it was that Jeroboam placed one of his *golden calves*. By Gentile writers it was called Paneas, from the adjoining ſpring Paneum or Panium, mentioned chap. iii. ſect. 2. commonly taken to be the true head of Jordan. It with its territories was given by Auguſtus Cæſar to Herod the Great, who left it to Philip his youngeſt ſon, together with the tetrarchy of Iturea and Trachonitis, to which it adjoined. Philip repairing and beautifying it, made it the capital of his tetrarchy, or at leaſt the place of his reſidence, giving it the name of Cæſarea Philippi, partly to curry favour with Tiberius Cæſar, partly to preſerve the memory of his own name, and partly to diſtinguiſh it from another Cæſarea, mentioned Acts x. 1. and lying on the Mediterranean Sea.

6. Of the mount of Transfiguration. Some time after our Lord taking with him Peter, and James, and John, went up into a mountain to pray; and as he prayed, he was transfigured before them, the faſhion of his countenance being ſo altered, as that his face did ſhine as the ſun, and his raiment was white and gliſtering, even

even as the very light. And there appeared unto them CHAP. VI.
Moſes and Elias talking with JESUS. And a bright cloud overſhadowed them, and the Apoſtles feared as they entered into the cloud. And out of the cloud there came a voice, ſaying, *This is my beloved Son, in whom I am well pleaſed; hear ye him.* Matt. xvii. 1, 2, &c. Mark ix. 2, 3, &c. Luke ix. 28, 29, &c. Now the mount, on which our Saviour was thus transfigured, is mount Tabor, (as antiquity has conſtantly taught and believed,) mentioned frequently in the Old Teſtament, and of which Mr. Maundrell [d] gives us this account. It is an high mount, round and beautiful, ſtanding by itſelf in the plain of Eſdraelon, and at two hours diſtance from Nazareth eaſtward. After a very laborious aſcent, which took up near an hour, we reached, ſaith my author, the higheſt part of the mountain, which has a plain area at top, fertile and delicious, of an oval figure, extended about one furlong in breadth, and two in length. This area is incloſed with trees on all parts, except towards the ſouth. It was anciently environed with walls and trenches, and other fortifications, of which it ſhews many remains at this day. In this area there are in ſeveral places ciſterns of good water; but what is moſt devoutly viſited, are three contiguous grottos made to repreſent the three tabernacles, which St. Peter propoſed to erect in the aſtoniſhment that poſſeſſed him at the glory of the transfiguration. From the top of Tabor you have a proſpect, which, if nothing elſe, well rewards the labour of aſcending it: it is impoſſible for man's eyes to behold an higher gratification of this nature.

7. Our Saviour goes up to Jeruſalem to the feaſt of Tabernacles.

Our Saviour being come down from the mount of Transfiguration, and having paſſed over ſome parts of Galilee, returns at length to Capernaum, where he works a miracle to pay the tribute-money yearly gathered of all Jews above twenty years of age, for the uſe of the Temple, Matt. xvii. 24, 25, &c. Our Saviour had of late continued for the moſt part in Galilee, and the confines

[d] P. 112, 113, &c. of his Journey, &c.

thereof:

PART I. thereof: but the *feaſt of Tabernacles* being at hand, his relations would have had him go along with them to Jeruſalem, but *he abode ſtill in Galilee; and when his brethren*, that is, his kinſmen, *were gone up, then went he alſo up to the feaſt, not openly*, but as it were *in ſecret*, John vii. 2, 3, &c.

Of the extraction of the Samaritans, and the riſe of the differences in religion between them and the Jews.

8. Our Lord took his way through Samaria; and having ſent ſome before him to take up lodgings for him, they went and entered into a village of the Samaritans to ſee for lodgings, and to make what was neceſſary ready for him. But the Samaritans refuſed to entertain him, becauſe they plainly perceived that he was going up to Jeruſalem, to celebrate there the *feaſt of Tabernacles*, and ſo did plainly determine the controverſy between them and the Jews touching the place appointed by God for ſacrifice, in favour of the Jews againſt them. Now it may not be unuſeful to give here a ſhort account of the extraction of the Samaritans, and the riſe of the difference between them and the Jews. Salmanaſſar King of Aſſyria, having after three years ſiege taken Samaria, the capital of the kingdom of Iſrael, carried away the Iſraelites into Aſſyria, and in their ſtead brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, and they poſſeſſed Samaria, and dwelt in the cities thereof. 2 Kings xvii. 5, 6, 24. Theſe being mere Heathens, *at the beginning of their dwelling there, feared not the Lord*, that is, had not the leaſt regard for the *God of Iſrael:* but God hereupon ſending *lions among them, which ſlew ſome of them*, they acquainted the King of Aſſyria therewith, and that they eſteemed the lions to be ſent amongſt them by the God of the land, becauſe they *knew not the manner of* worſhipping him. Upon this the King of Aſſyria ſent them back one of the prieſts, whom he had brought from thence, *to teach them the manner of the God of the land.* However after this they did not ſo embrace the worſhip of the true God, as to renounce immediately their Heathen worſhip, but the people of each nation retained ſtill the worſhip

worſhip of the God of their own nation, 2 Kings xvii. 25, &c. and ſo as it were patched up a religion, conſiſting partly of the Jewiſh, partly of the Heathen rites, which obtained among them for ſome time. But in our Saviour's time, and for a conſiderable while before, they were ſo far brought off from their Heathen impieties, as to become zealous in the worſhip of the God of Iſrael, as the one only true God, to entertain the Pentateuch or five books of Moſes as the word of God, and ſo to be circumciſed, and to look for the Meſſias, *who ſhould tell them all things*, John iv. 25. The great controverſy between them and the Jews in our Saviour's days, was concerning the place of worſhip, and to which they were to bring their ſacrifices, they affirming it was mount Gerizim, (where the bleſſings were to be read to the people of Iſrael, upon their coming into the land of Canaan, Deut. xi. 27. Joſh. viii. 33.) the Jews affirming it to be mount Sion, where their Temple ſtood. Upon mount Gerizim a Temple was ſometime built by Sanballat, who being made governor of the country of Samaria, by Darius King of Perſia, proved treacherous to him, and taking part with Alexander the Great, in recompenſe of his treaſon, obtained leave of Alexander to erect the ſaid Temple, like to that of Jeruſalem. The motive, which induced Sanballat to build this Temple, is ſaid to be this, viz. that he having married his daughter to Manaſſes, brother of Jaddus the high-prieſt of the Jews, and fearing he would put her away to avoid the ſentence of excommunication for ſuch an irregular match, in marrying a *ſtrange wife*, or one that was not of Jewiſh extract, promiſed him, that, if he would retain her, he would build a Temple anſwerable to that of Jeruſalem, and would make him the high-prieſt thereof; which was done accordingly. This proved the main occaſion of the differences and animoſities between the Samaritans and Jews, which proceeded ſo far at length, as that they *had no dealings* one with the other, which laſted down to our Saviour's time, John iv. 9. For though the Temple erected by Sanballat had been long ago deſtroyed

CHAP. VI.

PART I. by Hyrcanus the Maccabæan, yet the place, it ſeems, remained notwithſtanding even then a place of worſhip. John iv. 20.

Of mount Olivet.

9. Our Saviour being, as is above ſaid, denied reception by the Samaritans of the village to which he had ſent, without any ado went to another village, Luke ix. 56. and arrived at laſt at Jeruſalem, where about the midſt of the feaſt he appeared publicly in the Temple, teaching and inſtructing the people, John vii. 14. Our Lord well knowing that the chief of the Jews had now reſolved upon his death, John vii. 19, 25; the better to avoid their ſnares, he ſeems in the night-times to have retired out of Jeruſalem unto mount Olivet, or the mount of Olives, which without doubt took its name from the *olive-trees* which grew upon it. This mount lay a little without Jeruſalem, on the eaſt ſide of it, the valley of Jehoſaphat lying between both. Joſephus reckons its diſtance from the city to be but five furlongs, which is to be underſtood in all probability of the very neareſt part, or of the very foot of the mount that way; and ſo is very reconcileable with St. Luke, though the Evangeliſt reckons it *from Jeruſalem a ſabbath-day's journey*, that is, eight furlongs, or a mile; foraſmuch as the ſacred writer had in all likelihood particular regard to that part of the mount whence our Saviour aſcended, and from whence the Apoſtles returned, Acts i. 12. Mr. Maundrell * tells us, that he and his companions going out of Jeruſalem at St. Stephen's Gate, and croſſing the valley of Jehoſaphat, began immediately to aſcend the mountain. Being got above two thirds of the way up, we came, ſaith he, to certain grottos cut with intricate windings and caverns under ground: theſe are called the *ſepulchres of the prophets*. A little higher up are twelve arched vaults under ground, ſtanding ſide by ſide; theſe were built in memory of the twelve Apoſtles, who are ſaid to have compiled their creed in this place. Sixty paces higher you come to the place, where they ſay

* P. 102. of his Journey, &c.

Chriſt

Chriſt uttered his prophecy concerning the final deſtruc- CHAP. VI.
tion of Jeruſalem, Matt. xxiv. 1, 2, &c. And a little on the right hand of this, is the place where they ſay he dictated a ſecond time the *Lord's prayer* to his diſciples, Luke xi. 1, 2. Somewhat higher is the cave of a ſaint called Pelagia, and as much more above that, a pillar ſignifying the place where an angel, as they tell you, gave the bleſſed Virgin three days warning of her death. At the top of the hill you come to the place of our bleſſed Lord's aſcenſion, of which, and ſome other parts of mount Olivet, more in their more proper places.

10. Of the pool and tower of Siloam.

During our Lord's ſtay at this time at Jeruſalem, he cured a man born blind, by ordering him, among other things, to waſh in the *pool of Siloam*. This lies in the valley of Jehoſaphat, and was anciently dignified with a church built over it. Mr. Maundrell tells us, that, when he was at Jeruſalem, a tanner made uſe of it to dreſs his hides in it. Near to this pool towards the weſt is thought to have ſtood the *tower of Siloam*, which fell upon eighteen perſons, and is mentioned Luke xiii. 4.

11. Our Saviour leaving Jeruſalem after the feaſt of Tabernacles, returns to it again at the feaſt of Dedication.

The *feaſt of Tabernacles* being ended, which is computed to have fell this year on the thirteenth of September, our Lord departs from Jeruſalem, and viſits again the parts of Galilee and Samaria, and ſo ſpent the time between this feaſt laſt mentioned and the *feaſt of Dedication*, in going through and teaching in the cities and villages, Luke xiii. 22. and xvii. 11. The *feaſt of Dedication*, which happened about the nones of December, being come, our Saviour was by that time arrived again at Jeruſalem to celebrate it. And becauſe it was winter, our Saviour walked in that part of the Temple, which was called *Solomon's porch*, John x. 22, 23. of which we have ſpoken already, chap. iii. ſect. 7.

12. Of Bethany.

The feaſt of Dedication being over, our Lord departed into Galilee, where he tarried not long, but came into the country beyond Jordan, to the place where John at firſt baptized; and there he abode, Matt. xix. 1. Mark x. 1. John x. 40. Now a certain man was ſick, named Lazarus,

PART I. of Bethany, the town of Mary and Martha, ſiſters to Lazarus. (*It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick.*) His ſiſters therefore ſent to JESUS to acquaint him, that their brother Lazarus, whom he loved, was ſick. Hereupon our Lord having tarried two days ſtill in the ſame place, till Lazarus was dead, after that comes to Bethany; where he found that Lazarus had laid in the grave four days already, John xi. 1, 2, &c. Now Bethany was nigh unto Jeruſalem, about fifteen furlongs, or near two miles, off, John xi. 18. ſituated on mount Olivet. Mr. Maundrell[f] acquaints us, that having croſſed the valley of Jehoſaphat and part of mount Olivet, he came in half an hour to Bethany, at preſent only a ſmall village. At the firſt entrance into it is an old ruin, which they call Lazarus's caſtle, ſuppoſed to have been the manſion-houſe of that favourite of our Lord. At the bottom of a ſmall deſcent, not far from the caſtle, is ſhewn the ſepulchre out of which he was raiſed to a ſecond mortality, by that enlivening voice of Chriſt, *Lazarus, come forth.* You deſcend into the ſepulchre by twenty-five ſteep ſtairs, at the bottom of which you arrive firſt in a ſmall ſquare room, and from thence you creep down into another leſſer room about a yard and half deeper, in which the body is ſaid to have been laid. This place is held in great veneration by the Turks, who uſe it for an oratory, or place of prayer, and demand of all Chriſtians a ſmall *caphar* for their admiſſion into it. About a bow-ſhot from hence you paſs by the place, which they ſay was Mary Magdalene's habitation; and then deſcending a ſteep hill, you come to the fountain of the Apoſtles, ſo called becauſe, as the tradition goes, thoſe holy perſons were wont to refreſh themſelves here in their travels between Jeruſalem and Jericho. And indeed it is a thing very probable, and no more than I believe, ſaith our author, is done by all that travel this way; the fountain

[f] Page 77.

being

being close by the road's side, and very inviting to the thirsty passenger. CHAP. VI.

13. Of the city Ephraim.

Now many of the Jews which came to Mary, and had seen the miracle wrought by JESUS in restoring Lazarus to life after he had been dead so many days, believed on him. But others went and informed the Pharisees with what had been done by him. Whereupon from that day forth the heads of the Jews took counsel together how they might put in execution what they had long intended, and quite destroy our Saviour. Hereupon our Lord walked no more openly among the Jews, but went thence into a country near to the wilderness of Judea, (described above, chap. iii. §. 1.) unto a city of those less-frequented parts called Ephraim, as lying probably among the mountains and hills of Ephraim, and at the very edge of that tribe towards the tribe of Benjamin. And here our Lord continued with the Apostles till the next passover drew on.

14. Of Jericho.

The time drawing near for celebrating the passover, (which was the fourth after our Lord's entrance on his public ministry, and the last he was present at, it seeming good to his divine wisdom to suffer himself to be now delivered up to the power of the Jews,) our Lord leaves Ephraim, and begins his journey towards Jerusalem, taking occasion to acquaint the Apostles, in the way, with what should shortly befal him; viz. *that he should be betrayed unto the chief priests and scribes, and they should condemn him to death, and deliver him to the Gentiles, who should mock him, and scourge him, and spit upon him, and crucify him;* adding withal, by way of comfort, that notwithstanding *he should rise again the third day,* Matt. xx. 17, 18, &c. Mark x. 32, 33, &c. Luke xviii. 31, 32, &c. Our Lord in this his last journey was pleased to take Jericho in his way; and though it is not to be doubted but that our Lord had frequently visited this place before; yet this is the only time that it is mentioned by any of the Evangelists, and that in the chapters last cited. This was the first city taken by Joshua from the Canaanites;

who

PART I. who having quite deſtroyed it, did withal pronounce a ſevere curſe on him that ſhould rebuild it: *Curſed be the man before the Lord, that riſes up and builds this city Jericho; he ſhall lay the foundation thereof in his firſt-born, and in his youngeſt ſon ſhall he ſet up the gates of it*, Joſh. vi. 26. This curſe was exactly fulfilled, in the days of Ahab King of Iſrael, on Hiel the Bethelite, as we read, 1 Kings xvi. 34. After the city was rebuilt by Hiel, it was ennobled with a ſchool of the prophets, 2 Kings ii. 5. The ſituation of the place was pleaſant, 2 Kings ii. 19. which might be that which tempted Hiel to venture upon rebuilding it, and which induced the prophets to ſet up a ſchool there. The only misfortune was, that *the waters were naught*, and the *ground* thereupon *barren*, till the ſpring, from whence the waters came, was healed by the prophet Eliſha, 2 Kings ii. 21. Ever ſince the waters have become exceeding wholeſome and nouriſhing, ſo as to cauſe great fruitfulneſs in the ground adjoining. Joſephus[g] tells us, that in his time the neighbouring country was furniſhed with curious gardens, and thick groves of palm-trees; and that it afforded great ſtore of *balſam*, which was the choiceſt commodity they had. As for the city itſelf, it yielded to none in all Judea, but Jeruſalem, in the times of the laſt kings of Judea. It was adorned with a royal palace, wherein Herod the Great died, with an *hippodromus*, or place where the Jewiſh nobility learned to ride the great horſe, and other arts of chivalry; as alſo an *amphitheatre*, with other magnificent buildings. But at preſent Mr. Maundrell[h] tells us, it is only a poor naſty village of the Arabs. He was carried here to ſee a place where Zacchæus's houſe is ſaid to have ſtood, which is only an old ſquare ſtone building on the ſouth ſide of Jericho. In his journey hither from Jeruſalem, he came by the fountain of Eliſha above mentioned, the waters whereof, he tells us, are at preſent received in a baſon about nine or ten paces long, and five or ſix broad; and from

[g] Wars of the Jews, book v. chap. 4. L'Eſtrange's edition.
[h] Page 80.

thence

thence iſſuing out in good plenty, divide themſelves into ſeveral ſmall ſtreams, diſperſing their refreſhment to all the field between it and Jericho, and rendering it exceeding fruitful. Cloſe by the fountain now grows a large tree ſpreading into boughs over the water, where in the ſhade he and his companions took a collation with the father guardian and about thirty or forty friars more. Joſephus computes the diſtance of Jericho from Jordan ſixty furlongs, or ſeven miles and an half, which agrees well enough with Mr. Maundrell's account, who tells us that he arrived at the river Jordan from Jericho in two hours. The diſtance of the ſaid place from Jeruſalem is reckoned by Joſephus 150 furlongs, or near nineteen miles; the ſame author adding, that the whole country between them is all rock and deſert, and ſo apt to be infeſted with thieves; which in all likelihood gave occaſion to our bleſſed Lord to inſtance in this part of the country, when he ſays, *A certain man went down from Jeruſalem to Jericho, and fell among thieves*, &c. Luke x. 30. CHAP. VI.

15. Our Lord comes to Bethany again before the fourth paſſover.

Our Lord leaving Jericho, ſix days before the paſſover came to Bethany, where Lazarus was, whom he had raiſed from the dead, John xii. 1. The news of our Lord's arrival at Bethany being noiſed abroad, abundance of the Jews came thither, *not for* JESUS's *ſake only, but that they might ſee Lazarus alſo*, John xii. 9. Our Lord having ſtaid with Mary and Martha at Bethany the ſabbath-day, the next day he continued his journey to Jeruſalem, and paſſing over that part of mount Olivet which belonged to Bethany and Bethphage, (this laſt being likewiſe a village ſituated on the ſame mount, and as it ſeems ſomewhat nearer to Jeruſalem,) he ſent two of his diſciples to the village overagainſt them, to fetch him an aſs with its foal, our Lord determining to ride upon them into Jeruſalem, according to the prophecy of Zecharias concerning the Meſſias, Zech. ix. 9. In the mean time many of thoſe that were come to Jeruſalem to the feaſt, having notice that Jeſus was coming towards the city over mount Olivet, met him with branches of palm-trees in their hands,

Our Lord croſſes that mount Olivet which belonged to Bethany and Bethphage; and rides in triumph into Jeruſalem.

to

PART I. to demonſtrate their joy on this occaſion; others, for the like end, ſtrewed the ground with boughs and their very garments. Our Lord being come to the deſcent of the mount of Olives, the whole multitude, they that went before and they that followed after, brake forth into joyful acclamations. Our bleſſed Saviour himſelf on the contrary, reflecting on the moſt grievous calamities which ſhould befal the city for the infidelity of its inhabitants, could not forbear breaking forth himſelf into tears, and this exclamation, *O that thou hadſt known, even thou Jeruſalem, at leaſt in this thy day, the things which belong unto thy peace,* &c. Luke xix. 41, &c. JESUS being entered the city, thus attended with a vaſt crowd, (inſomuch that the whole city was in an uproar, enquiring who he was,) went directly to the Temple, and again caſt out them that ſold and bought, and overthrew the tables of the money-changers, and would not ſuffer that any man ſhould ſo much as carry any veſſel through the Temple, Mark xi. 15, 16, 17. After this the lame and the blind were brought to him in the Temple, and he healed them, Matt. xxi. 14. Our Lord alſo ſpent conſiderable part of the time in teaching and inſtructing the people, Luke xix. 47.

Our Lord retires at even to Bethany.

But when the even was come, he went out of the city unto Bethany with the twelve, and lodged there, Matt. xxi. 17. Mark xi. 11.

On the morrow he returns to Jeruſalem, and retires again at even to Bethany.

Now on the morrow, as they returned in the morning into the city, our Lord was hungry, and ſeeing a fig-tree in the way, he came to it; and finding nothing thereon but leaves only, he ſaid, *Let no fruit grow on thee henceforward for ever;* and the fig-tree preſently withered away, Matt. xxi. 18, &c. Mark xi. 12, &c. At even our Lord returns out of the city again, Mark xi. 19.

Our Lord continues the ſame courſe till the night he was betrayed.

The next morning, as they returned into the city, the diſciples took notice that the fig-tree was dried up from the roots. Which Peter obſerving to JESUS, he acquaints them, that there was no great occaſion for them to wonder at what had happened to the fig-tree, ſince they by a word's ſpeaking might remove the whole mount Olivet

(on

(on which they were) into the ſea, if they had but due faith in God, Matt. xxi. 20, &c. Mark xi. 20, &c. Our Lord being come into Jeruſalem, as he was walking in the Temple, the rulers of the Jews came to him, demanding to know by what authority he did theſe things. Hereupon followed the diſcourſes and parables recorded Matt. xxi. 23. to the end of chap. xxv. as alſo Mark xi. 27. to chap xiv. and Luke xx. 1. to chap. xxii. Not that they were delivered all in one day, but in ſeveral days; it being our Saviour's practice to teach in the Temple in the day-time, and at night to go out and abide in the mount of Olives, Luke xxi. 37. till the time came wherein he would ſuffer himſelf to be betrayed: which tragical part of his life we now are to enter upon. CHAP. VI.

It being then within two days of the paſſover, our Lord plainly acquaints the diſciples, that he was now ſpeedily to be betrayed and crucified, Matt. xxvi. 1, 2. After which, as he was ſitting at meat in Bethany, in the houſe of Simon the leper, there came a woman having an alabaſter box of very precious ointment, and poured it on his head. Which ſome of his diſciples blaming the woman for, JESUS plainly acquaints them, that ſhe had done well, inaſmuch as ſhe had aforehand anointed his body to the burying, which it was in a few days to undergo. Matt. xxvi. 6, &c. Mark xiv. 3, &c. Our Lord is anointed by a woman to his burial, at Bethany.

Not long after this, the Devil prevails upon the covetous temper of Judas Iſcariot to agree with the rulers of the Jews to betray his maſter to them for a ſmall ſum of money, when he ſhould get a fair opportunity to do it; which offered itſelf in a little time, Matt. xxvi. 14. Mark xiv. 10. Luke xxii. 3. For the firſt day of unleavened bread, when the paſſover was to be killed, being come, our Lord with the twelve apoſtles ſits down at even to eat the paſſover in an upper room in the city of Jeruſalem. Which being done, and all the other particulars tranſacted, which are recorded Matt. xxvi. 31. Mark xiv. to ver. 27. Luke xxii. to ver. 4. and John xiv. our Saviour retires out of Jeruſalem unto the mount of Olives, where he Our Lord is betrayed and apprehended.

PART I. he made thoſe diſcourſes to his diſciples, which are mentioned John xv. and xvi. as alſo that divine addreſs to God the father, John xvii. After which he paſſed over the brook Cedron, which runs at the foot of the mount of Olives, and came to a place called Gethſemane, to a garden, whither he ofttimes reſorted with his diſciples, and which therefore was well known to Judas that betrayed him, Matt. xxvi. 36. Mark xiv. 32. John xviii. 1, 2. Accordingly Judas looking on this as a convenient opportunity to betray him, having received a band of men and officers from the chief prieſts and phariſees, comes directly to the garden, where they that he had brought with him took JESUS (he, who had before more than once miraculouſly delivered himſelf from them, and who could have now commanded legions of angels to his reſcue, permitting himſelf now to be ſo taken, in order to accompliſh the great end of man's redemption, for which he came into the world, Luke iv. 30. John viii. 59. Matt. xxvi. 51, &c. John xviii. 11, 12.) The officers and ſoldiers having thus taken our bleſſed Lord, bound him, and then led him away to Annas firſt, who was father-in-law to Caiaphas, the high-prieſt for that ſame year. But Annas forthwith orders him to be had before Caiaphas himſelf, with whom were aſſembled the ſcribes and elders, Matt. xxvi. 57. John xviii. 13, &c.

Our Lord is condemned and crucified.

When the morning was come, the rulers of the Jews led JESUS from Caiaphas's houſe unto the judgment-hall, to accuſe him to Pilate the Roman governor, and to get ſentence of crucifixion pronounced againſt him, Matt. xxvii. 1, 2. Mark xv. 1. Luke xxiii. 1. John xviii. 28. Which having obtained, the governor's ſoldiers took our Lord into the common hall, called Prætorium; where they mocked him, and abuſed him by great and heinous indignities. After which they led him out to crucify him, making him at firſt carry his croſs himſelf; till our Lord being unable (as is probably conjectured) through the continued fatigue he had endured all the night before, and that day, to carry it any longer, the ſoldiers compelled

pelled one Simon, a Cyrenian, to carry the croſs for him. When they were come to the place called in Hebrew Golgotha, in Latin Calvary, that is, in Engliſh, *the place of a ſcull*, there they crucified the Lord of life; who ſome time after, commending his ſpirit into the hands of God his father, gave up the ghoſt. CHAP. VI.

16. Of Arimathea.

Our bleſſed Redeemer being thus dead, that we might live; when the evening was come, Joſeph, a rich man and honourable counſellor of Arimathea, (a city of the Jews, thought to be the ſame with Ramatha, 1 Sam. i. 1. and ſo to be ſituated in the tribe of Ephraim,) came to Pilate, and begged the body of JESUS; for he had not conſented to his death, but was a diſciple, though ſecretly for fear of the Jews, John xix. 37. The body being granted him, he and Nicodemus came and took it down, and wound it in linen clothes with the ſpices prepared by Nicodemus, as the manner of the Jews is to bury. Now in the place where JESUS was crucified there was a garden; and in that garden Joſeph had cauſed a new tomb to be hewn out of the rock; wherein they laid the body of JESUS, rolling a great ſtone to the door of the ſepulchre.

17. Of Gethſemane.

Having thus attended our bleſſed Redeemer to his grave, during his body's lying therein, let us take a more particular account of the places, wherein the ſeveral parts of his ſufferings were tranſacted, and which, for that reaſon, are become remarkable to Chriſtians. I ſhall begin with the garden of Gethſemane, which, as Mr. Maundrell[b] informs us, is an even plat of ground, not above fifty-ſeven yards ſquare, lying between the foot of mount Olivet and the brook Cedron. It is well planted with olive-trees, and thoſe of ſo old a growth, that they are believed to be the ſame that ſtood here in our Saviour's time, but improbably. At the upper corner of the garden is a flat naked ledge of rock, reputed to be the place, on which the Apoſtles, Peter, James, and John, fell aſleep during the agony of our Lord. And a few paces from hence is a

[b] Page 104.

grotto,

PART I. grotto, ſaid to be the place in which Chriſt underwent that bitter part of his paſſion. About eight paces from the place where the Apoſtles ſlept, is a ſmall ſhred of ground, twelve yards long, and one broad, ſuppoſed to be the very path on which the traitor Judas walked up to Chriſt, ſaying, *Hail, Maſter*, and kiſſed him. This narrow path is ſeparated by a wall out of the midſt of the garden, as an accurſed piece of ground, a work the more remarkable, as being done by the Turks, who, as well as Chriſtians, deteſt the very ground, on which was acted ſuch an infamous treachery.

Of the brook Cedron.

18. As for the brook Cedron, it runs along the bottom of the valley, which lies eaſt of Jeruſalem, between it and mount Olivet, being called the valley of Jehoſaphat. The brook is ſuch only in the winter ſeaſon of great rains, being elſe without the leaſt drop of water in it, as it was all the time Mr. Maundrell ſtaid at Jeruſalem.

Of the Potter's Field, or the Field of Blood.

19. The valley of Jehoſaphat runs acroſs the mouth of another valley, called the valley of Hinnom, lying at the bottom of mount Sion. On the weſt ſide of this laſt valley is the place called anciently the Potter's Field, and afterwards the Field of Blood, from its being purchaſed with the pieces of ſilver, which were the price of the blood of Chriſt: but at preſent, from that veneration which it has obtained amongſt Chriſtians, it is called Campo Sancto, or the Holy Field. It is a ſmall plat of ground, not above thirty yards long, and about half as much broad. One moiety of it is taken up by a ſquare fabrick twelve yards high, built for a charnel houſe. The corpſes are let down into it from the top, there being five holes left open for that purpoſe. Looking down through theſe holes, we could ſee many bodies under ſeveral degrees of decay; from which it may be conjectured, that this grave does not make that quick diſpatch with the corpſes committed to it, which is commonly reported. The Armenians have the command of this burying-place, for which they pay the Turks a rent of one zeguin a day. The earth is of a chalky ſubſtance hereabouts.

A little

A little below the Campo Sancto is ſhewn an intricate cave or ſepulchre, conſiſting of ſeveral rooms one within another, in which the Apoſtles are ſaid to have hid themſelves, when they forſook their Maſter and fled. The entrance of the cave diſcovers ſigns of its having been adorned with painting in ancient times. CHAP. VI.

20. Of the upper room, wherein our Lord inſtituted the paſſover.

They do pretend at this very day to ſhew whereabout in Jeruſalem ſtood the houſe, in an upper room whereof our Lord ate the paſſover, and inſtituted the bleſſed ſacrament. There is a church built on the ſpot of ground; but, inſtead of being now uſed as a church by the Chriſtians, the Turks have taken it to themſelves for a moſque, and ſo it is not to be ſo much as ſeen by Chriſtians.

21. Of the houſe of Annas.

In like manner there is another ſmall church in the hands of the Armenians, which is ſuppoſed to be founded in the place where Annas's houſe ſtood. Nay, they pretend to ſhew the place, where one of the officers of the High-Prieſt ſmote our Saviour, John xviii. 22. And in the court before this little church or chapel is an olive-tree, of which it is reported, that Chriſt was chained to it for ſome time, by order of Annas, to ſecure him from eſcaping.

22. Of the houſe of Caiaphas.

So again, near Sion gate, where the houſe of Caiaphas ſtood, is another ſmall chapel belonging alſo to the Armenians. Here, under the altar, they tell you, is depoſited that very ſtone, which was laid to ſecure the door of our Saviour's ſepulchre; of which more anon. Here is ſhewn likewiſe a little cell, ſaid to have been our Lord's priſon till the morning, when he was carried hence before Pilate; and alſo the place where St. Peter was frighted into a denial of his Maſter.

23. Of the palace of Pilate.

They ſhew likewiſe at Jeruſalem now-a-days the palace of Pilate, or rather the place where they ſay it ſtood; for now an ordinary Turkiſh houſe poſſeſſes its room. It is not far from St. Stephen's gate, and borders on the area of the Temple on the north ſide. From the terrace of this houſe there is a fair proſpect of all the place where the Temple ſtood, indeed the only good proſpect that is allowed

PART I. lowed you of it. For there is no going within the borders of it, without forfeiting your life, or, which is worſe, your religion. In this pretended houſe of Pilate is ſtill ſhewn the room, in which Chriſt was mocked with the enſigns of royalty, and buffeted by the ſoldiers. On the other ſide of the ſtreet, which was anciently part of the palace alſo, is the room where they ſay our Lord was ſcourged.

24. Of the way which our Lord was led from Pilate's palace to mount Calvary.

In our return from Pilate's palace, we paſſed, ſaith Mr. Maundrell, along the *Dolorous way*, ſo called becauſe Chriſt was led along it to be crucified. In which walk we were ſhewn in order; firſt, the place where Pilate brought our Lord forth to preſent him to the people, ſaying, *Behold the man!* ſecondly, where Chriſt fainted thrice under the weight of his croſs; thirdly, where the bleſſed Virgin ſwooned away at ſo tragical a ſpectacle; fourthly, where St. Veronica is ſaid to have preſented to our Lord the handkerchief to wipe his bleeding brows; fifthly, where the ſoldiers compelled Simon the Cyrenian to bear his croſs.

25. Of mount Calvary.

There remains only now mount Calvary to be ſpoken to, whereon our Saviour underwent the laſt part of his moſt meritorious paſſion. It is then a ſmall eminency or hill, upon the greater mount of Moriah, and it is thought by ſome to have had the name of Golgotha in Hebrew, Calvary in Latin, given to it from its ſomewhat repreſenting a man's *ſcull*. It was anciently appropriated to the execution of malefactors, and therefore ſhut out of the walls of the city, as an execrable and polluted place. But ſince it was made the altar, on which was offered up the precious and all-ſufficient ſacrifice for the ſins of the whole world, it has recovered itſelf from that infamy, and has been always reverenced and reſorted to with ſuch devotion by all Chriſtians, that it has drawn the city round about it, and ſtands now in the midſt of Jeruſalem, a great part of the hill of Sion being ſhut out of the walls, to make room for the admiſſion of mount Calvary.

This ſame mount is likewiſe honoured with a church, called

called the church of the Sepulchre, as being built over the place where our Lord's ſepulchre was. It is leſs than one hundred paces long, and not more than ſixty wide; and yet it is ſo contrived, that it is ſuppoſed to contain under its roof twelve or thirteen ſanctuaries, or places conſecrated to a more than ordinary veneration, by being reputed to have ſome particular actions done in them relating to the death and reſurrection of Chriſt. As firſt, the place where he was derided by the ſoldiers: ſecondly, where the ſoldiers divided his garments: thirdly, where he was ſhut up, whilſt they digged the hole to ſet the foot of the croſs in, and made all ready for his crucifixion: fourthly, where he was nailed to the croſs: fifthly, where the croſs was erected: ſixthly, where the ſoldiers ſtood that pierced his ſide: ſeventhly, where his body was anointed in order to his burial: eighthly, where his body was depoſited in the ſepulchre: ninthly, where the angels appeared to the women after his reſurrection: tenthly, where Chriſt himſelf appeared to Mary Magdalene, &c. The places, where theſe and many other things relating to our bleſſed Lord are ſaid to have been done, are all ſuppoſed to be contained within the narrow precincts of this church, and are all diſtinguiſhed and adorned with ſo many ſeveral altars. CHAP. VI. Of our Saviour's ſepulchre.

In galleries round about the church, and alſo in little buildings annexed to it on the outſide, are certain apartments for the reception of friars and pilgrims; and in thoſe places almoſt every Chriſtian nation anciently maintained a ſmall ſociety of monks, each ſociety having its proper quarter aſſigned to it, by the appointment of the Turks: ſuch as the Latins, Greeks, Syrians, Armenians, Abyſſenes, Georgians, Neſtorians, Cophtites, Maronites, &c. All which had anciently their ſeveral apartments in the church. But theſe have all, except four, forſaken their quarters; not being able to ſuſtain the ſevere rents and extortions, which their Turkiſh landlords impoſe upon them. The Latins, Greeks, Armenians, and Cophtites keep their footing ſtill. But of theſe four the

PART I. Cophtites have now only one poor repreſentative of their nation left: and the Armenians are run ſo much in debt, that it is ſuppoſed they are haſtening apace to follow the example of their brethren, who have deſerted before them.

Beſides their ſeveral apartments, each fraternity have their altars and ſanctuary properly and diſtinctly allotted to their own uſe. At which places they have a peculiar right to perform their own divine ſervice, and to exclude other nations from them.

But that which has always been the great prize contended for by the Chriſtians of the ſeveral nations aforeſaid, is the command and appropriation of the holy ſepulchre, a privilege conteſted with great warmth, eſpecially between the Greeks and Latins. For putting an end to the quarrels hereby occaſioned between the ſeveral ſorts of Chriſtians, the French King interpoſed, by a letter to the Grand Viſier about twenty-two years ſince, requeſting him to order the holy ſepulchre to be put into the hands of the Latins, according to the tenor of the capitulation made in the year 1673. The conſequence of which letter and of other inſtances made by the French King was, that the holy ſepulchre was appropriated to the Latins. This was not accompliſhed till the year 1690, ſince which the Latins only have the privilege to ſay maſs in it. And though it be permitted to Chriſtians of all nations to go into it for their private devotions, yet none may ſolemnize any public office of religion there but the Latins.

In order to the fitting of this hill, called mount Calvary, for the foundation of a church, the firſt founders were obliged to reduce it to a plain area; which they did by cutting down ſeveral parts of the rock, and by elevating others. But in this work care was taken, that none of thoſe parts of the hill, which were reckoned to be more immediately concerned in our bleſſed Lord's paſſion, ſhould be altered or diminiſhed. Thus that very part of Calvary, where they ſay Chriſt was faſtened to, and lifted up on his croſs, is left entire, being about ten

or

or twelve yards ſquare, and ſtanding at this day ſo high above the common floor of the church, that you have one and twenty ſteps or ſtairs to go up to its top. And the holy ſepulchre itſelf, which was at firſt a cave hewn into the rock under ground, having had the rock cut away from it all round, is now as it were a grotto above ground. CHAP. VI.

At about a yard and an half diſtance from the hole in which the foot of the croſs was fixed, is ſeen that memorable cleft in the rock, ſaid to have been made by the earthquake, which happened at the ſuffering of the God of nature; when (as St. Matthew, chap. xxvii. 51. witneſſeth) *the rocks rent, and the very graves were opened.* This cleft, as to what now appears of it, is about a ſpan wide at its upper part, and two deep; after which it cloſes: but it opens again below, (as you may ſee in another chapel contiguous to the ſide of Calvary,) and runs down to an unknown depth in the earth. That this rent was made by the earthquake that happened at our Lord's paſſion, there is only tradition to prove: but that it is a natural and genuine breach, and not counterfeited by any art, the ſenſe and reaſon of every one that ſees it may convince him. For the ſides of it fit like two tallies to each other, and yet it runs in ſuch intricate windings, as could not be well counterfeited by art, nor arrived at by any inſtrument.

Of the ſtone rolled to the mouth of our Lord's ſepulchre.

It is proper here to ſpeak more of the ſtone, which we obſerved above is ſaid to be the very ſtone, which was laid to ſecure the door of our Saviour's ſepulchre. That this ſtone was to be ſeen in the fourth century or age, both St. Cyril and St. Jerom, who lived in that age, inform us. It was accordingly kept for a long time in the church of the Sepulchre; but the Armenians, not many years ſince, ſtole it from thence by a ſtratagem, and conveyed it to the church above mentioned, built over the place where Caiaphas's houſe ſtood, and belonging to the Armenians. This ſtone, as Mr. Maundrell tells us, is two yards and a quarter long, high one yard, and broad

PART II. as much. It is plaiſtered all over, except in five or ſix little places, where it is left bare to receive the immediate kiſſes and other devotions of pilgrims.

I ſhall cloſe this account of mount Calvary with obſerving, that it was a tradition generally received among the primitive Chriſtians, that (the firſt as well as ſecond) Adam was buried here: as alſo that this was the place where Abraham was about to have ſacrificed his ſon Iſaac, the type of our bleſſed Saviour.

Having thus given an account of the ſeveral places relating to our Saviour's paſſion, and that according to the lateſt relations we have of them, the reader will, I hope, excuſe me, if I take him now a little way, not above half an hour, ſaith Mr. Maundrell, from Jeruſalem to a convent of the Greeks, taking its name from the *holy croſs*. This convent is very neat in its ſtructure, and in its ſituation delightful. But that which moſt deſerves to be noted in it, and for which reaſon it is here noted, is the occaſion of its name and foundation. It is then becauſe here is the *earth*, that nouriſhed the *root*, that bore the *tree*, that yielded the *timber*, that made the CROSS.

CHAP.

CHAP. VII.

Of the Places honoured with our Lord's Preſence after his Reſurrection.

ON the firſt day of the week, very early in the morning, Mary Magdalene with ſome other women came to our Lord's ſepulchre; where they found the ſtone rolled away, and were acquainted by angels, that our Lord was not there, but was riſen from the dead, and were alſo ordered by the angels to go and tell his diſciples, that he would go before them into Galilee, where they ſhould ſee him, as he had told them before his death. The women hereupon go, and preſently acquaint Peter and John with what had paſſed; who coming to the ſepulchre, found it as the women had ſaid, and ſo returned again to their own home. But Mary Magdalene ſtaid ſtill at the ſepulchre, weeping, becauſe ſhe could neither find her Lord's body there, nor yet learn where it was laid. At length turning herſelf back, ſhe ſaw JESUS ſtanding, but did not know him. Then JESUS *ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? She, ſuppoſing him to be the gardener,* to whom belonged the garden wherein the ſepulchre was, *ſaith unto him, Sir, if thou haſt borne him hence, tell me where thou haſt laid him, and I will take him away.* JESUS then called her by her name, Mary; whereupon ſhe looking more earneſtly on him, knew him, and cried out, *my Maſter.* JESUS after this ſends her to the diſciples with a meſſage, which ſhe accordingly acquainted them with. 1. Our Lord firſt appears to Mary Magdalene in the garden on mount Calvary, where he was buried.

After this our Lord appeared to two of the diſciples, as they were going to Emmaus, whither he went with them, and ſtaid there with them till he had made himſelf known to them. This Emmaus is by St. Luke ſaid to be a village diſtant about threeſcore furlongs, that is 2. Of Emmaus.

PART I. about ſeven or eight miles, from Jeruſalem, to the weſt of it. It was afterwards made a city, and Roman colony, and called Nicopolis.

3. Of the mount in Galilee, where our Lord appeared to his Apoſtles after his reſurrection.

After this the diſciples, according to our Lord's directions, went into Galilee, to a certain mountain, which he had particularly appointed them to repair to, where our Lord appears to them. This mountain is thought by ſome to be the ſame whereon he was transfigured, or mount Tabor; by others to be the ſame with the mountain of Beatitudes, lying north of the ſea of Galilee, a little beyond Capernaum, and mentioned above, chap. v. ſect. 1.

4. Our Lord appears at the ſea of Tiberias.

During the diſciples ſtay in Galilee, our Lord appears again to them at the ſea of Tiberias or Galilee, otherwiſe called the lake of Genneſareth, which is already deſcribed, chap. iv. ſect. 8.

5. At ſeveral other places not mentioned in the New Teſtament.

Our Lord was ſeen at ſeveral other times, and therefore in all probability at ſeveral other places; for he was, as St. Paul informs us, ſeen of Cephas or Peter alone, then of the twelve; after that, of above five hundred brethren at once; after that, of James, the firſt biſhop of Jeruſalem; then of all the Apoſtles, 1 Cor. xv. 5, 6. But the particular places, where he was thus ſeen, are not recorded in holy Writ, excepting thoſe already mentioned, and the place where he made his laſt appearance, when he aſcended, which remains therefore only to be ſpoken of.

6. Of the place whence our Lord aſcended up into heaven.

The Apoſtles then being returned out of Galilee to Jeruſalem, and our Lord being there on the fortieth day after his reſurrection *aſſembled together with them, commanded them, that they ſhould not depart from Jeruſalem, till they had received the promiſe* of the Holy Ghoſt. After which, having given them ſuch inſtructions as he thought good, he led them forth to mount Olivet, as far as to Bethany. Here he lift up his hands and bleſſed them. And it came to paſs while he bleſſed them, and they beheld, he was parted from them, taken up and carried into heaven, a cloud receiving him out of their ſight:

ſight. *And while they looked up ſtedfaſtly towards heaven,* CHAP. VII.
as he went up, behold two men ſtood by them in white apparel, who ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame JESUS, *which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.* The Apoſtles having heard this, adored JESUS; and forthwith returned from mount Olivet to Jeruſalem, with great joy, that they had been ocular witneſſes of his aſcenſion up into heaven, as he had long ſince promiſed them they one day ſhould.

Mr. Maundrell ſays, that the place now-a-days ſhewn for the place of our Lord's aſcenſion, is at the top of an hill on the mount Olivet; where was anciently a large church, built in honour of that glorious triumph. But all that now remains of it, is only an octagonal (or eight-angled) cupola, about eight yards in diameter, ſtanding, as they ſay, over the very place where were ſet the laſt footſteps of the Son of God here on earth. Within the cupola there is ſeen, in a hard ſtone, as they tell you, the print of one of his feet. Here was alſo the print of the other foot ſome time ſince; but it has been removed hence by the Turks into the great moſque on mount Moriah. The chapel of the Aſcenſion the Turks have the cuſtody of, and uſe it for a moſque.

About two furlongs from this place northward is the higheſt part of mount Olivet, and upon that was anciently erected an high tower, in memory of the two angels that appeared to the Apoſtles immediately upon our Lord's aſcenſion, ſaying, *Men of Galilee,* &c. Acts i. 10, 11. from which the tower itſelf had the name given it of *Men of Galilee!* This ancient monument remained till about two years ſince, when it was demoliſhed by a Turk, who had bought the ground in which it ſtood. But nevertheleſs you have ſtill, from the natural height of the place, a large proſpect of Jeruſalem and the adjacent country.

And

PART I. And thus I have gone through the deſcription of the ſeveral places honoured with our Saviour's preſence here, on earth, and of all the other places or countries mentioned or referred to in the four Goſpels.

A CHRO-

CHRONOLOGICAL TABLE

OF THE

MOST REMARKABLE PASSAGES

OF

OUR SAVIOUR'S LIFE,

RECORDED IN THE FOUR GOSPELS:

Which ſerves to ſhew the Time of our Saviour's Journeyings, or in what Year of his Life they were performed.

CHRONOLOGICAL TABLE.

True Years of Chriſt's Life.	Years of Common Account.	REMARKABLE PASSAGES.
1		Our Lord being born Dec. 25. was circumciſed Jan. 1. The Wiſe Men come to Bethlehem. Our Lord is *preſented* in the Temple, and carried into Egypt. The *maſſacre of the infants* in and about Bethlehem by order of Herod. Herod dies about the middle of March, and is ſucceeded in Judea by Archelaus. Joſeph and the bleſſed Virgin return with the child Jeſus into Nazareth.
8	6	Archelaus is accuſed to Auguſtus the Roman Emperor, by the Jews and Samaritans.
9	7	In the beginning of this year Archelaus is deprived by Auguſtus of his dominions for miſgovernment, and baniſhed to Vienne in France. Quirinius, called, Luke ii. 2. Cyrenius, was now ſent into Syria by Auguſtus to levy a tax there, according to the valuation of eſtates formerly made.

Judas

True Years of Chriſt's Life.	Years of Common Account.	REMARKABLE PASSAGES.
9	7	Judas of Galilee, now in the days of taxing, *drew away much people after him*, Acts v. 37.
12	10	Our Lord goes up to the paſſover with his parents, &c. Luke ii. 42—ult.
16	14	Auguſtus the Roman Emperor dies on the 19th of Auguſt, and is ſucceeded by Tiberius.
28	26	Pilate is ſent procurator into Judea.
29	27	Agrippa the younger and laſt king of the Jews (of whom we read Acts xxv. and xxvi.) was born.
30	28	Bernice, ſiſter to the aforeſaid Agrippa, and mentioned alſo Acts xxv. and xxvi. was now born. John Baptiſt began his preaching and miniſtry, and CHRIST is baptized by him. After which our Lord is tempted by the Devil, and returns to Bethabara.
31	29	Our Lord begins his miniſtry at Bethabara, and goes thence into Galilee. John i. 37—ult. April 18. was the *firſt paſſover* during Chriſt's miniſtry, which he kept at Jeruſalem. John ii. 13, &c. Our Lord departs from Jeruſalem into Judea, John ii. 22, &c. and thence into Samaria and Galilee. John iv.
32	30	April 7. was the *ſecond paſſover* during our Lord's miniſtry, which he kept likewiſe at Jeruſalem. John v. The Baptiſt being now caſt into priſon, our Lord returns into Galilee, and there begins to preach in a more public and ſolemn manner. Matth. iv. 12, &c. Mark i. 14. Luke iv. 14.

March

True Years of Chriſt's Life.	Years of Common Account.	REMARKABLE PASSAGES.
33	31	March 26. was the *third paſſover* during Chriſt's miniſtry, which he kept not at Jeruſalem, but ſtaid in Galilee. Mark ii. 23. Luke vi. 1.
34	32	April 13. was the *fourth paſſover* during our Lord's miniſtry, which he likewiſe kept not at Jeruſalem, but ſtaid ſtill in Galilee. John vi. 1. 4. &c. Matth. xv. 34. Mark viii. 1—9. Tiſri 15. (which was this year about the middle of our October) was always the *feaſt of tabernacles:* which our Lord kept at Jeruſalem, John vii. Chiſleu 25. (which anſwered to our December 26.) was the *feaſt of the dedication*; at which likewiſe our Lord was preſent at Jeruſalem, John x. 22. being returned thither from the places he had viſited ſince his departure after the *feaſt of tabernacles*. Luke xiii. 22.
35	33	Our Lord after the feaſt of dedication went into the *country beyond Jordan*, John x. 40. and after that unto a city called Ephraim, John xi. 54. And then paſſing through the *midſt of Samaria and Galilee*, Luke xvii. 11. he came again into the *country beyond Jordan*, and ſo to Jericho, and thence to Bethany and Jeruſalem, a little before the next paſſover. Matth. xix. 1. and xx. 29. and xxi. 1. Mark x. 1. 46. and xi. 1. John xii. 1. April 2. at evening, began the *fifth paſſover* during our Lord's miniſtry, being that at which he was crucified, April 3d. April 5. Our Lord *roſe* from the dead. May 14. Our Lord *aſcended*. And here the Goſpel hiſtory ends.

N. B.

N. B. For the better underſtanding of the foregoing Table, it is obſervable, that the *common* account by the years of our Lord is not exactly agreeable to the *true* years of his *life*. What is the difference between the one and the other, is not agreed among the learned. But I think, that opinion is to be preferred, which makes it to be *two* years, viz. the *common* account to be *two years too little;* according to which the foregoing Table is drawn up.

HISTORICAL GEOGRAPHY

OF THE

NEW TESTAMENT.

PART II.

Plate XIII. *To front Page 227. Vol. II.*

T. Conder delin. & Sculpsit.

THE

TRAVELS AND VOYAGES

OF

ST. PAUL,

THE APOSTLE OF THE GENTILES:

OR, A

GEOGRAPHICAL AND HISTORICAL ACCOUNT

OF THE

Places mentioned, or referred to, in

THE BOOKS OF THE NEW TESTAMENT, WHICH FOLLOW AFTER THE FOUR GOSPELS.

THE INTRODUCTION.

AS our bleſſed Saviour came to be [a] *a light to lighten the Gentiles,* as well as to be *the glory of his* (once more peculiar) *people,* the children of Iſrael; ſo the principal inſtrument made uſe of by our Saviour to ſpread the light of his Goſpel through the Gentile world, was St. Paul; who therefore expreſsly ſtyles himſelf [b] *the Apoſtle of the Gentiles,* and tells us, that God was [c] *mighty in him towards the Gentiles,* namely, [d] *to make them obedient by word and deed, through mighty ſigns and wonders, by the power of the ſpirit of God; ſo that from Jeruſalem and round about*

St. Paul in a more ſpecial manner the Apoſtle of the Gentiles.

[a] Luke ii. 32.
[b] Rom. xi. 13.
[c] Gal. ii. 8.
[d] Rom. xv. 18, 19.

PART II.

unto Illyricum, and after that in Rome [e]; and, according to the received opinion of the ancients, in Spain [f], and even in Britain [g] itſelf, he *preached the Goſpel of Chriſt*. Indeed the two greateſt parts of the ſacred books, which make up the New Teſtament beſides the Goſpels, are either Epiſtles written by this great Apoſtle, or elſe accounts of his *travels and voyages*, the relation of theſe being what takes up the greateſt part of the ſacred book, intitled, the Acts of the Apoſtles. For this reaſon, to deſcribe the travels and voyages of St. Paul, is much the ſame as to give a geographical account of the places mentioned in the other books of the New Teſtament, beſides the four Goſpels. As for thoſe few places which occur in the ſaid books of the New Teſtament, and yet relate not to the hiſtory of St. Paul's travels and voyages; they ſhall however be taken notice of where it ſhall be moſt proper, ſo that in this treatiſe ſhall be compriſed a full account of all ſuch places as are to be found in any of the books of the New Teſtament that follow after the Goſpels, and have not been deſcribed before in the former Part as being likewiſe mentioned in the Goſpels.

St. Paul's travels comprehend almoſt all the places mentioned in the New Teſtament out of the Goſpels.

[e] Acts xxviii. 31.

[f] Epiphan. Hæreſ. xxvii. p. 51. Chryſ. de Laud. Paul. Cyril. Catech. xvii. p. 457.

[g] Theod. in Tim. et Pſalm. Athan. ad Dracont.

CHAP.

CHAP. I.

Of St. Paul's Travels from his leaving Jeruſalem to go to Damaſcus, till his firſt return to Jeruſalem, after his Converſion.

ST. Paul having (as himſelf [a] acquaints us) been bred up, *after the ſtricteſt ſect of the Jewiſh religion, a Phariſee*, was very zealous for the Moſaical Law, and conſequently againſt the Goſpel of Chriſt, as a doctrine looked upon by him to be ſet up in oppoſition to the Law. Hereupon he thought with himſelf, that he ought to do many things contrary to the name of JESUS of Nazareth; which he accordingly did in Jeruſalem, ſhutting up many Chriſtians in priſon, having received authority from the chief prieſts ſo to do. And when they were put to death, he gave his voice againſt them, and puniſhed them frequently in every ſynagogue, and even compelled them to blaſpheme, by ſpeaking againſt or diſowning of Chriſt. Nay, ſo exceedingly mad was St. Paul againſt ſuch as profeſſed themſelves to be the diſciples of Chriſt, that he perſecuted them even unto [b] ſtrange cities, lying without the bounds of Judea. For the Jewiſh Sanhedrim, or chief council, not only had power of ſeizing and ſcourging offenders againſt their law within their own country, but, by the connivance and favour of the Romans, might ſend into other countries, where there were any ſynagogues that acknowledged a dependance in religious matters upon the forementioned council at Jeruſalem, to apprehend them. Accordingly St. Paul was ſent to Damaſcus, with authority and commiſſion from the chief prieſts, to fetch up what Chriſtians he could find there, that they might be arraigned and ſentenced at Jeruſalem. But God had deſigned him from henceforth for a better work; inſomuch that he being miraculouſly converted by a voice from heaven, as he was on the road, and now not far from the

1. St. Paul goes from Jeruſalem to Damaſcus.

A. D. 35.

[a] Acts xxvi. 5, 9, &c. [b] Acts xxvi. 11.

PART II. city, inſtead of continuing a *perſecutor*, became a *preacher* of the Goſpel, when he arrived at Damaſcus.

2. A deſcription of Damaſcus.

This city is one of the moſt venerable for antiquity in the whole world, being the birth-place of Eliezer[c], the ſteward of Abraham. Nor has it been leſs conſiderable on account of its ſtrength and greatneſs, being for a long time[d] the capital of Syria, and reſidence of the Syrian Kings, mentioned in the Old Teſtament. To paſs by other titles, it is ſtyled by Julian[e] the *Eye of the whole Eaſt*; and, to paſs by other accounts of it, I ſhall content myſelf with that given us by the reverend and ingenious Mr. Maundrell[f], as being the lateſt, and given by one that has himſelf *ſeen* the place, and was in all reſpects qualified to give a moſt juſt deſcription thereof.

My author then acquaints us, that certainly no place in the world can promiſe the beholder at a diſtance greater voluptuouſneſs. Inſomuch that the Turks have a tradition among them, that their prophet coming near Damaſcus, took his ſtation upon a certain precipice for ſome time, in order to view the city; and conſidering the raviſhing beauty and delightfulneſs of it, he would not tempt his frailty by entering into it, but inſtantly departed, with this reflection upon it, that there was but one paradiſe deſigned for man, and for his part he was reſolved not to take his in this world. But to proceed to a more particular deſcription of this city.

It is ſituated in an even plain of ſo great extent, that you can but juſt diſcern the mountains that compaſs it on the farther ſide. It ſtands on the weſt ſide of the plain, at not above two miles diſtance from the place where the river Barrady breaks out from between the mountains, its gardens extending almoſt to the very place. The city itſelf is of a long ſtraight figure, its ends pointing near north-eaſt and ſouth-weſt. It is very ſlender in the middle, but ſwells bigger at each end, eſpecially at that to the north-

[c] Gen. xv. 2.
[d] 1 Kings xi. 24.
[e] Julian. Epiſt. 24.
[f] Journey from Aleppo to Jeruſalem, p. 117—132.

eaſt;

eaſt; in its length, as far as I could gueſs by my eye, it may extend near two miles. It is thick ſet with moſques and ſteeples, the uſual ornaments of the Turkiſh cities; and is encompaſſed with gardens extending no leſs, according to common eſtimation, than thirty miles round; which makes it look like a noble city in a vaſt wood. The gardens are thick ſet with fruit-trees of all kinds, kept freſh and verdant by the waters of Barrady. You diſcover in them many turrets and ſteeples and ſummer-houſes, frequently peeping out from amongſt the green boughs, which may be conceived to add no ſmall advantage and beauty to the proſpect. On the north ſide of this vaſt wood is a place called Solkees, where are the moſt beautiful ſummer-houſes and gardens. CHAP. I.

The greateſt part of this pleaſantneſs and fertility proceeds from the waters of Barrady, which ſupply both the gardens and city in great abundance. This river, as ſoon as it iſſues out from between the cleft of the mountain into the plain, is immediately divided into three ſtreams, of which the middlemoſt and biggeſt runs directly to Damaſcus, through a large open field, called Ager Damaſcenus, and is diſtributed to all the ciſterns and fountains of the city. The other two (which ſeem to be the work of art) are drawn round, one to the right hand, the other to the left, on the borders of the gardens, into which they are let (as they paſs along) by little currents, and ſo diſperſed all over the vaſt wood. Inſomuch that there is not a garden, but has a fine quick ſtream running through it, which ſerves not only for watering the place, but is alſo improved into fountains and other water-works, very delightful, though not contrived with that variety of exquiſite art, which is uſed in Chriſtendom.

Barrady being thus divided, is almoſt wholly drunk up by the city and gardens. What ſmall part of it eſcapes is united, as Mr. Maundrell was informed, in one channel again, on the ſouth-eaſt ſide of the city, and, after about three or four hours courſe, finally loſes itſelf in a bog, without ever arriving at the ſea.

PART II. The Greeks, and from them the Romans, call this river *Chryſorroas* (i. e. *Golden ſtream*). But as for Abana and Pharphar, rivers of Damaſcus, mentioned 2 Kings v. 12. I could find, ſaith my author, no memory of ſo much as the names remaining. They muſt doubtleſs have been only two branches of the river Barrady, and one of them was probably the ſame ſtream that now runs through the Ager Damaſcenus, directly to the city, which ſeems, by its ſerpentine or winding courſe, to be a natural channel. The other I know not well where to find; but it is no wonder, ſeeing they may and do turn and alter the courſes of this river, according to their own convenience and pleaſure.

The garden walls are of a very ſingular ſtructure. They are built of great pieces of earth, made in the faſhion of brick, and hardened in the ſun. In their dimenſions they are two yards long each, and ſomewhat more than one broad, and half a yard thick. Two rows of theſe, placed edge-ways one upon another make a cheap, expeditious, and in this dry country a durable wall.

In paſſing between the gardens, we obſerved their method of ſcowering the channels. They put a great bough of a tree in the water, and faſten it to a yoke of oxen. Upon the bough there ſits a good weighty fellow, to preſs it down to the bottom, and to drive the oxen. In this equipage the bough is dragged all along the channel, and ſerves at once both to cleanſe the bottom, and alſo to mud and fatten the water for the greater benefit of the gardens.

The ſtreets of this city are narrow, as is uſual in hot countries; and the houſes are all built on the outſide of no better a material, than either ſun-burnt brick, or Flemiſh wall, daubed over in as coarſe a manner as can be ſeen in the pooreſt cottages. From this dirty way of building they have this among other inconveniencies, that, upon any violent rain, the whole city becomes, by the waſhing of the houſes, as it were a quagmire.

It may be wondered what ſhould induce the people to build

build in this baſe manner, when they have in the adjacent mountains ſuch plenty of good ſtone for nobler fabrics. I can give no reaſon for it, unleſs this may paſs for ſuch, that thoſe who firſt planted here, finding ſo delicious a ſituation, were in haſte to come to the enjoyment of it, and therefore nimbly ſet up theſe extemporary habitations, being unwilling to defer their pleaſures ſo long, as whilſt they might erect more magnificent ſtructures: which primitive example their ſucceſſors have followed ever ſince. CHAP. I.

But however in theſe mud walls you find the gates and doors adorned with marble portals, carved and inlaid with great beauty and variety. It is an object not a little ſurpriſing, to ſee mud and marble, ſtate and ſordidneſs ſo mingled together.

On the inſide the houſes diſcover a very different face from what you ſee without. Here you find generally a large ſquare court, beautified with fragrant trees and marble fountains, and compaſſed round with ſplendid apartments and *duans*[g]. The *duans* are flowered and adorned on the ſides with variety of marble, mixed in Moſaic knots and mazes. The ceilings and traves are after the Turkiſh manner, richly painted and gilded. They have generally artificial fountains ſpringing up before them in marble baſons; and as for carpets and cuſhions, are furniſhed out to the height of luxury. Of theſe *duans* they have generally ſeveral on all ſides of the court, being placed at ſuch different points, that at one or other of them you may always have either the ſhade or the ſun, which you pleaſe.

Such as I have deſcribed, ſaith Mr. Maundrell, was the

[g] Duans are a ſort of low ſtages, ſeated in the pleaſanteſt part of the room, elevated about ſixteen or eighteen inches or more above the floor. They are ſpread with carpets, and furniſhed all round with bolſters for leaning upon. It is on theſe the Turks eat, ſleep, ſmoak, receive viſits, ſay their prayers, &c. Their whole delight is in lolling on them, and in furniſhing them richly out is their greateſt luxury. Mr. Maundrell, Journey &c. page 29.

houſe

PART II. houſe of an eminent Turk we went to ſee; and I was told the reſt reſemble the ſame deſcription.

In the next place we went to ſee the church of St. John Baptiſt, now converted into a moſque, and held too ſacred for Chriſtians to enter, or almoſt to look into. However we had three ſhort views of it, looking in at three ſeveral gates. Its gates are vaſtly large, and covered with braſs, ſtamped all over with Arab characters, and in ſeveral places with the figure of a chalice, ſuppoſed to be the ancient enſign or arms of the Mamalukes. On the north ſide of the church is a ſpacious court, which I could not conjecture to be leſs than one hundred and fifty yards long, and eighty or one hundred broad. The court is paved all over, and incloſed on the ſouth ſide by the church, on the other three ſides by a double cloiſter, ſupported by two rows of granate pillars of the Corinthian order, exceeding lofty and beautiful.

On the ſouth ſide, the church joins to the Bazars, or exchange, and there we had an opportunity juſt to peep into it. It is within ſpacious and lofty; built with three ailes, between which are rows of poliſhed pillars, of a ſurpriſing, if not ſurpaſſing beauty; unleſs perhaps we were tempted to overvalue what was ſo ſparingly permitted to our ſurvey.

In this church are kept the head of St. John, and ſome other relicks, eſteemed ſo holy, that it is death even for a Turk to preſume to go into the room, where they are kept. We were told here by a Turk of good faſhion, that Chriſt was to deſcend into this moſque at the day of judgment, as Mahomet was to do in that of Jeruſalem. But the ground and reaſon of this tradition I could not learn.

From the church we went to the caſtle, which ſtands about two furlongs diſtant towards the weſt. It is a good building of a ruſtic manner; in length it is three hundred and forty paces, and in breadth ſomewhat leſs. We were admitted but juſt within the gate, where we ſaw ſtore of ancient arms and armour, the ſpoils of the Chriſtians in former

former times. Among the artillery was an old Roman *baliſta*; but this was a place not long to be gazed upon by ſuch as we. At the eaſt end of the caſtle there hangs down in the middle of the wall a ſhort chain cut in ſtone, of what uſe I know not, unleſs to boaſt the ſkill of the artificer. CHAP. I.

Leaving this place, we went to view the Bazars, which we found crowded with people, but deſtitute of any thing elſe worth obſerving.

As to the Ager Damaſcenus before mentioned, it is a long beautiful meadow, juſt without the city on the weſt ſide. It is divided in the middle by that branch of the river Barrady, which ſupplies the city; and it is taken notice of, becauſe of a tradition current here, that Adam was made of the earth of this field.

Adjoining to the Ager Damaſcenus is a long hoſpital. It has within it a pleaſant ſquare court, incloſed on the ſouth ſide by a ſtately moſque, and on its other ſides with cloiſters and lodgings of no contemptible ſtructure.

Returning from hence homeward, we were ſhewn by the way a very beautiful bagnio; and not far from it a coffee-houſe capable of entertaining four or five hundred people. It had two quarters for the reception of gueſts, one proper for the ſummer, the other for the winter. That deſigned for the ſummer was a ſmall iſland, waſhed all round with a large ſwift ſtream, and ſhaded over head with trees, and with mats when the leaves fail. We found here a multitude of Turks upon the *duans*, regaling themſelves in this pleaſant place, there being nothing which they behold with ſo much delight as greens and water; to which if a beautiful face be added, they have a proverb, that *all three together make a perfect antidote againſt melancholy*.

In the afternoon we went to viſit the houſe, which they ſay was ſometime the houſe of Ananias, the reſtorer of ſight to St. Paul, Acts ix. 17. The place ſhewn for it is (according to the old rule) a ſmall grotto, or cellar, which affords nothing remarkable, but only that there are in

it

PART II. it a Chriſtian altar, and a Turkiſh praying-place, ſeated nearer to each other than well agrees with the nature of ſuch places.

Our next walk was out of the eaſt-gate, in order to ſee the place, they ſay, of St. Paul's viſion, and what elſe is obſervable on that ſide. The place of the viſion is about half a mile diſtant from the city eaſtward. It is cloſe by the way-ſide, and has no building to diſtinguiſh it, nor do I believe it ever had. Only there is a ſmall rock or heap of gravel, which ſerves to point out the place.

About two furlongs nearer the city, is a ſmall timber ſtructure, reſembling the cage of a country borough. Within it is an altar erected: there, you are told, the holy Apoſtle reſted for ſome time in his way to the city, after the viſion, Acts ix. 8.

Being returned to the city, we were ſhewn the gate, at which St. Paul was let down in a baſket, Acts ix. 25. This gate is about two furlongs diſtant from the eaſt-gate, and is at preſent walled up, by reaſon of ſuch its vicinity to the eaſt-gate, which renders it of little uſe.

Entering again into the city, we went to ſee the great Patriarch reſiding in this city. He was a perſon of about forty years of age; and the place of his reſidence was mean. He told me there were more than one thouſand two hundred ſouls of the Greek communion in that city.

As for the gardens, the firſt we went to viſit was about a mile out of town. It afforded us a very pleaſant ſummer-houſe, having a plentiful ſtream of water running through it. The garden was thick ſet with fruit-trees, but without any art or order. Such as this are all the gardens hereabouts, only with this odds, that ſome of them have their ſummer-houſes more ſplendid than others, and their waters improved into greater variety of fountains.

In viſiting theſe gardens, Franks are obliged to walk either on foot, or elſe to ride on aſſes; the inſolence of the Turks not allowing them to mount on horſeback. To ſerve them upon theſe occaſions, here are hackney aſſes

asses always standing ready equipped for hire. When you are mounted, the master of the as follows his beast to the place whither you are disposed to go, goading him up behind with a sharp-pointed stick, which makes him dispatch his stage with great expedition. It is apt sometimes to give a little disgust to the generous traveller, to be forced to submit to such marks of scorn; but there is no remedy: and if the traveller will take my advice, his best way will be to mount his as contentedly, and to turn the affront into a motive of recreation. CHAP. I.

The last thing Mr. Maundrell tells us, that he and his companions went to see, was, the street called *Straight*, Acts ix. 11. It is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness. In this street is shewn the house of Judas, with whom St. Paul lodged; and in the same house is an old tomb, said to be Ananias's: but how he should come to be buried here, they could not tell us, nor could we guess, his house being shewn us in another place. However the Turks have a reverence for this tomb, and maintain a lamp always burning over it.

This is the account given us of Damascus by Mr. Maundrell; who acquaints us withal, that there is in this city a Latin convent; and that Damascus lies near due east from Sidon, it being usually esteemed three days journey distant, the road lying over the mountains Libanus and Antilibanus; out of the last of which pours down the river Barrady with great rapidity, and with so vast a body of water, that it abundantly supplies all the thirsty gardens and the city of Damascus, as has been before observed. It may not be altogether immaterial to adjoin here, that from these gardens were originally transplanted the fruit-tree thence called the Damascen, and the rose thence called the Damask rose; and that the branchings of silks and linen, &c. being one of the inventions of the inhabitants of this city, at least these sort of stuffs being

PART II. being firſt brought into theſe parts of the world from this city, hence we call them by the name of Damaſks. But after all Damaſcus is not more famous either on account of its great trade or fine gardens, than it is on account of the converſion of St. Paul, the hiſtory of whoſe travels or voyages I ſhall now proceed with.

3. St Paul withdraws into Arabia.

St. Paul being reſtored to his ſight by Ananias, ſtaid not long in Damaſcus, but retired forthwith into Arabia, which is a large country, extending from the river Euphrates to Egypt, and ſo lying to the eaſt and ſouth of the Holy Land. This country took its name from its inhabitants being a *mingled people*[h]; compoſed of the Iſhmaelites, Madianites, and Amalekites; the word Arab denoting in the Hebrew language to *mix* or *mingle*: and the derivative Ereb, or Arabim, a *mixed multitude*. The country has been from early times diſtinguiſhed into three parts, Arabia Felix, or the Happy, to the ſouth, ſo ſtyled from its rich products, and famous for the Queen of Sheba, who came to hear the wiſdom of Solomon, and whoſe kingdom was ſituated in this fertile country; Arabia Petræa, ſo called either from its capital Petra built on a rock, or from the rockineſs of the whole diviſion, being full of mountains, among which is mount Sinai, or Horeb, ſo famous in ſacred Scripture. Not far from which, ſouth or ſouth-weſt, within the bounds of Arabia Petræa, was ſituated the [i] land of Madian, whither Moſes fled out of Egypt, and which was doubtleſs ſo called from Madian, a ſon of Abraham by Keturah. As Arabia Petræa lies to the north of Arabia Felix, ſo ſtill more north, or rather north-eaſt, lies the third diviſion, called, from its natural barrenneſs, Arabia Deſerta. This reaches up to the very neighbourhood of Damaſcus; and therefore it is not to be queſtioned, but that this was the peculiar part of Arabia, into which St. Paul retired after his converſion. And as Chriſt after his baptiſm withdrew into the wilderneſs of Judea, before he actually began to preach;

Mount Sinai.

Land of Madian.

[h] Jer. xxv. 20. 24.

[i] Acts vii. 29, 30. Gal. iv. 24, 25.

ſo

ſo it is no improbable conjecture, that St. Paul after his converſion withdrew into the Deſerts of Arabia, there to receive the knowledge of the Goſpel by immediate revelation from Chriſt; and that, this being done, he *returned to Damaſcus* [k], and after this his return, *ſtraightway preached Chriſt in the ſynagogues*.

It will not be improper to obſerve here, that as Damaſcus lies in the neighbourhood of Arabia; ſo at the time of St. Paul's being there, it was under the dominion of Aretas, king of Arabia Petræa, and a prince tributary to the Roman empire. This Aretas placed a Governor under him in this city, who had likewiſe juriſdiction over the whole Syria Damaſcena, and kept his conſtant reſidence in this city, as a place of great importance. To this ſame Governor it was that the Jews, when they would have killed St. Paul, made their addreſs, perſuading the Governor to apprehend the Apoſtle, poſſibly under the notion of a ſpy, there being war at this time between the Romans and king Aretas. Hereupon [l] the Governor kept the city with a garriſon, being deſirous to apprehend St. Paul: but this being known to the Apoſtle, the diſciples took him by night, and through a window let him down in a baſket by the wall, (the place being ſtill ſhewn to travellers, as Mr. Maundrell has above informed us,) and ſo he eſcaped, and came [m] to Jeruſalem. A. D. 37. St. Paul returns to Jeruſalem.

[k] Gal. i. 17.
[l] Acts ix. 23. 2 Cor. xi. 32, 33.
[m] Gal. i. 18. Acts ix. 26.

CHAP.

CHAP. II.

Of St. Paul's Travels from Jeruſalem to Cæſarea, Tarſus, and Antioch, till his ſecond return to Jeruſalem after his Converſion.

St. Paul, after a ſhort ſtay at Jeruſalem, goes to Cæſarea, A. D. 37.

1. ST. PAUL having made his eſcape out of Damaſcus, as has been related in the foregoing chapter, ſets forward for Jeruſalem, where, when he [a] arrived, he addreſſed himſelf to the Church. But the Diſciples, knowing the former temper and principles of the man, ſhunned his company, and *were all afraid of him*, and could not *believe that he was* himſelf become *a diſciple*. At length Barnabas took him, and brought him to the apoſtles Peter and James, declaring to them the manner of his converſion; that *he had ſeen the Lord in the way* to Damaſcus, and that the Lord *had ſpoken to him, and how he had* gone ſo far already as to *preach boldly at Damaſcus in the name of Jeſus*. Hereupon St. Paul was very familiarly entertained by the ſaid Apoſtles and the reſt of the brethren at Jeruſalem, where he ſtaid no more at this time than [b] fifteen days. For he likewiſe here, *ſpeaking boldly in the name of the Lord Jeſus, and diſputing againſt the Greeks* or *Helleniſt Jews*, brought upon him the malice of the unbelieving Jews, ſo far as that *they ſought to kill him*. Whereupon being warned of God in a viſion, that his preaching would not find acceptance in that place, and that therefore he ſhould leave it, and betake himſelf to the Gentiles, he was accordingly conducted by the brethren to Cæſarea; of which place take this account from Joſephus [c], the Jewiſh hiſtorian, book xv. chap. 13. of his Antiquities.

A deſcription of Cæſarea.

2. There was a certain place by the ſea-ſide, formerly called Straton's Tower, which Herod looked upon as a

[a] Acts ix. 26—30.
[b] Gal. i. 18.
[c] L'Eſtrange's Engliſh edit.

very

very commodious tract of ground to raiſe a city upon. CHAP. III.
He drew his model, ſet people to work upon it, and finiſhed it. The buildings were all of marble, private houſes as well as palaces; but his maſter-piece was the Port, which he made as large as the Piræeus [d], and a ſafe ſtation againſt all winds and weathers, to ſay nothing of other conveniencies. This work was the more wonderful, becauſe all the materials for it were brought thither at a prodigious expence from afar off. This city ſtands in Phœnicia [e], upon the road into Egypt, between Dora and Joppa, two wretched ſea-towns, where there is no riding in the harbours with a ſouth-weſt wind; for it beats ſo furiouſly upon the ſhore, that merchantmen are forced to keep off at ſea many times for fear of being driven aground. To encounter theſe difficulties of the place, Herod ordered a mole to be made in the form of an half-moon, and large enough for a royal navy to ride in. He directed alſo prodigious ſtones to be let down there in twenty fathom water; ſtones of fifty feet in length, eighteen feet over, and nine feet deep; ſome greater, ſome leſs. This mole was two hundred feet in extent; the one half of it ſerved to break the ſetting of the ſea; the other half ſerved for the foundation of a ſtone wall fortified with turrets, the faireſt and largeſt of them being called by the name of the *tower of Druſus*, from Druſus the ſon-in-law of Auguſtus, who died young. There were ſeveral arched vaults alſo, that ſerved for ſeamen's cabins. There was likewiſe a key or landing-place, with a large walk upon it, around the port, as a place of pleaſure to take the air in. This port opens to the northward, which is the cleareſt quarter of the heavens. On the left-hand of the entrance into it, there was a turret erected upon a large platform, with a ſloping bank, to ſhoot off the waſhing of the ſea; and on the right hand were two ſtone pillars over againſt the tower, and both of an height.

[d] The port belonging to Athens. [e] He elſewhere reckons it in Judea.

PART II. The houſes about the port, were all uniformly built, of the moſt excellent ſort of marble. Upon a mount in the middle ſtood a temple, dedicated to Cæſar, which was of great uſe to mariners, for a famous ſea-mark. There were in this temple two ſtatues or images, the one of Rome, the other of Cæſar; and from hence the city took the name of Cæſarea, celebrated no leſs for its materials than for the workmanſhip. The contrivance of the vaults and common-ſhores was wonderful too, being laid at equal diſtances one from another, and ſo diſcharging themſelves into the ſea. Only there was one conveyance, that went acroſs all the reſt; and as it carried off all the filth of the town, ſo it made way for the tides to ſwill and waſh the paſſages, and to make all ſweet and clean. Herod built alſo a ſtone theatre, and upon the ſouth ſide of the harbour, a ſpacious amphitheatre, with a goodly proſpect toward the ſea. He ſpared, in ſhort, neither for money nor pains, and in a matter of twelve years this work was brought to perfection. Thus far Joſephus in the place above cited; who in book iii. chap. 14. of the Wars of the Jews, tells us withal, that the greater part of the inhabitants of this city (which he here calls the faireſt city of Judea) were Greeks.

To the foregoing account of Joſephus it may be proper to add, that though this city is called Cæſarea in the New Teſtament, yet it is frequently ſtyled, by way of diſtinction from others of the ſame name, *Cæſarea Paleſtinæ*, as being the metropolis of Paleſtine, and the ſeat of the Roman proconſul. Here it was that St. Peter [f] converted Cornelius and his kinſmen, the firſt-fruits of the Gentiles. Here lived Philip [g] the Evangeliſt. Here Paul [h] defended himſelf againſt the Jews, and their orator Tertullus. Here in the amphitheatre it was that Herod Antipas [i] was ſmitten by an angel of God. And as for the times after the New Teſtament, here was born Euſe-

[f] Acts x.
[g] Acts xxi. 8.
[h] Acts xxiv.
[i] Acts xii. 19, 20.

bius,

bius, the learned hiſtorian and chronologer, and who was biſhop of this city at the beginning of the fourth century, and of the reign of Conſtantine the Great, to whom he made a celebrated oration. CHAP. II.

Having made mention of Cæſarea being the place, where Peter converted Cornelius, and Philip the Evangeliſt lived; this ſeems to be the moſt proper place for taking notice of thoſe cities or towns, which lie to the ſouth of Cæſarea, and are mentioned only in the hiſtory of St. Peter and Philip.

3. Of Joppa. A. D. 35 and 36.

Now we read that St. Peter [k], when he was ſent for by Cornelius to Cæſarea, was at Joppa, which is a ſea-port town lying ſouth of Cæſarea, and anciently the only port to Jeruſalem; whence [l] all the materials ſent from Tyre towards the building of Solomon's Temple were brought hither and landed. It is ſaid to have been firſt built by Japhet, and from him to have taken its name Japho, afterwards moulded into Joppa. And the very Heathen geographers ſpeak of it as built before the Flood. It is now called Jaffa, ſomewhat nearer to its firſt appellation, and is in but a poor and mean condition.

4. Of Lydda. A. D. 35.

As St. Peter was ſent for to Cæſarea from Joppa, ſo he was ſent [m] for to Joppa from Lydda, which lay not far off, but ſomewhat more inland, and to the north. Joſephus tells us, it was a village not yielding to a city for greatneſs; and elſewhere he expreſsly ſtyles it a city. By the Gentiles it was called Dioſpolis, or the *City of Jupiter:* but by the Chriſtians, in the times of the holy wars, it had the name of St. George's, partly from a magnificent temple, which the Emperor Juſtinian there erected to the honour of that martyr, but principally from an opinion, which they had amongſt them, that he ſuffered martyrdom in that place: an opinion founded on two miſtakes; the firſt, of a *cenotaphium,* or an empty monument, (erected in this city to preſerve his memory,)

[k] Acts x. 5. and ix. 38. 43.
[l] 2 Chron. ii. 16.
[m] Acts ix. 32. 38, 39.

for

PART II. for the grave in which he was interred; the other in taking the word *Paſſio* (uſed in the martyrologies) for the place of his *ſuffering*, whereas it is meant only of the *ſtory* or *celebration*. But, howſoever, they entitled it by the name of St. George's, and made it on that account an epiſcopal ſee. This ſame Lydda is remarkable in ſacred writ for the cure of Æneas [n], by St. Peter's ſaying to him, *Jeſus Chriſt makes thee whole: ariſe, and make thy bed.* Whereupon he aroſe immediately, after he had *kept his bed eight years*, being *ſick of the palſy*.

5. Of Saron. By the forementioned miraculous cure were converted to the faith, not only all that dwelt at Lydda, but alſo all that dwelt at [o] Saron, an adjoining town, which gave name to that ſpacious and fruitful valley that reaches from Cæſarea to Joppa, and is famous among the Rabbins for its wines.

6. Of Gaza. Having thus deſcribed the towns in theſe parts, mentioned in the hiſtory of St. Peter, I ſhall proceed next to thoſe two towns lying likewiſe in this tract of the Holy Land, and mentioned in the hiſtory of Philip the Evangeliſt. The firſt of them is [p] Gaza, which lies at the ſouth-weſt point of Judea. It is called in the Old Teſtament Azzah, from whence perhaps the name of Gaza was derived by the Heathens; but ſome will have it ſo called by the Perſians, in regard that Cambyſes here laid up the treaſure, which he had provided for the war of Egypt, the word Gaza in the Perſian language ſignifying *treaſures*. After this it is ſaid to be made the receptacle or treaſury, in which the Perſians laid up the tributes of the weſtern provinces, whence all riches came in time to have the name of Gaza. This is the city whoſe gates Sampſon [q] took away; and whither he was carried, when he was taken; and where he pulled down the houſe of their god Dagon on the lords of the Philiſtines. It was deſtroyed by Alexander the Great, and ſo *made deſolate*,

[n] Acts ix. 33.
[o] Acts ix. 35.
[p] Acts viii. 26.
[q] Judg. xvi.

as

as the Prophet had foretold; and is therefore called, and, CHAP. II.
ſaith Strabo, continued *deſert*. For the city built by Conſtantine, and called by the name of Gaza, is nearer to the ſea than the old one was, as St. Jerom informs us. Near the place of Old Gaza, or Gaza the Deſert, it was, that Philip [r] baptized the Eunuch.

7. Of Ethiopia.

This Eunuch was, we are informed, a man of Ethiopia, of great authority under Candace, Queen of the Ethiopians: where by Ethiopia is to be underſtood, not the Aſiatic Ethiopia, or part of Arabia ſo ſtyled in the Old Teſtament, but the African Ethiopia, lying below Egypt, in the ſouth part of Afric, where Candace had been long the name of the Queens, as we learn from Pliny, Strabo, and Dio.

8. Of Azotus.

As ſoon as Philip and the Eunuch came out of the water, we read [s] that *the Spirit of the Lord caught away Philip, that the Eunuch ſaw him no more;* but that Philip was found at Azotus, the ſame which is called in the Old Teſtament [t] Aſhdod, memorable therein for the temple of Dagon. It lies near the ſhore between Gaza and Joppa. In the times that Chriſtianity flouriſhed in theſe parts it was made an epiſcopal ſee, and continued a fair village till the days of St. Jerom. The Evangeliſt Philip being brought to Azotus, we are informed that from thence *he preached in all the cities* lying in that tract, *till he came to Cæſarea;* where we left St. Paul, whom now we ſhall follow in his voyage to Tarſus. For we read [u] that *the brethren brought him down to Cæſarea, and* thence *ſent him forth to Tarſus.*

9. St. Paul goes from Cæſarea to Tarſus, his native place, in Cilicia.

Tarſus is the ſame which in Hebrew is called *Tarſhiſh*, from whence the Heathens derived the common name Tarſus. It took the original name from [x] Tarſhiſh, one of the ſons of Javan, who ſettled in theſe parts, afterwards called Cilicia, being the ſouth-eaſt country of Aſia Minor, and lying on the northern coaſt, at the eaſt end of the

[r] Acts viii. 26. 38.
[s] Acts viii. 39, 40.
[t] 1 Sam. v. 1, 2.
[u] Acts ix. 30.
[x] Gen. x. 4. Joſeph. Antiq. of the Jews, book i. chap. 7.

PART II. Mediterranean Sea. The city of Tarſhiſh, or Tarſus, ſtands in a plain on the banks of the river Cydnus, and was all along in ancient times a great trading and rich town; whence all trading or merchant ſhips came to be denoted by the name of *ſhips of Tarſhiſh*, ſo often mentioned in holy Writ.* It was a town of ſuch note in the times of the Roman empire, that it was not only made the metropolis or chief town of Cilicia, but was peculiarly honoured with the great privileges of a Roman colony, on which account we read [y], that St. Paul pleaded in his own behalf the ſaid privilege, as being a *free-born Roman*, foraſmuch as he was a [z] native of this place. For here dwelt many Jews, as being a trading people; and among them the parents of our Apoſtle, being of the ancient ſtock, not entering in by the Gate of Proſelytiſm, but originally deſcended both of them from the ſeed of Abraham; which ſeems to be the plain and natural meaning of our Apoſtle's ſtyling himſelf [a] *an Hebrew of the Hebrews*. Moreover, as Tarſus was a rich and populous city, ſo was it an academy, furniſhed with very eminent men; inſomuch that Strabo ſcruples not to ſay of them, that they excelled in all parts of polite learning and philoſophy even thoſe of Alexandria and Athens; and Rome itſelf was beholding to this nurſery of learning for its beſt profeſſors. Hence St. Paul being bred up in his youth in the ſchools of Tarſus, became ſo fully inſtructed in the liberal arts and ſciences, and ſo well acquainted with Heathen authors. But as our Apoſtle was brought up to learning, ſo was he alſo brought up to a particular trade, according to the great maxim and principle of the Jews, that *He who teaches not his ſon a trade, teaches him to be a thief*. They thought it not only fit, but a neceſſary part of education, for their wiſeſt and moſt learned Rabbins to be brought up to a manual trade, whereby, if occaſion was, they might be able to maintain themſelves. The trade our

[y] Acts xxii. 25. 28.
[z] Acts xxii. 3.
[a] Philipp. iii. 5.

Apoſtle

Apoſtle was brought up to, was that of [b] *tent-making*, (an uſeful and gainful trade in thoſe then warlike countries, where armies had ſuch frequent uſe of tents,) at which St. Paul, at ſome times, and for ſome particular reaſons, wrought, even after his being called to the Apoſtolate. CHAP. II.

10. St. Paul from Tarſus goes to Antioch in Syria.

St. Paul having ſtaid ſome time at his native place, was fetched from thence by [c] Barnabas to Antioch in Syria, called by ſome *Antiochia Epidaphne*, to diſtinguiſh it from the ſixteen other cities, which in Syria and elſewhere bore the name of Antioch. It took this additional name from its neighbourhood to Daphne, a village ſo denominated from a temple of Daphne ſtanding therein. It had the name of Antioch given it by Seleucus Nicanor, the firſt King of Syria after Alexander the Great, in memory of his father Antiochus, and was after that the royal ſeat of the ſucceeding kings of Syria. In the flouriſhing times of the Roman empire, it was the ordinary reſidence of the præfect or governor of the eaſtern provinces, and was alſo honoured with the reſidence of many of the Roman emperors, eſpecially of Verus and Valens, who ſpent here greateſt part of their time. But this place is famous for nothing more than giving the name [d] of *Chriſtians* to the A. D. 39. diſciples of Chriſt, who before this were commonly ſtyled *Nazarenes*, as being the followers of JESUS of Nazareth; a name by which the Jews in ſcorn call them to this day, with the ſame intent that the Gentiles of old were wont to call them *Galilæans*. It is alſo famous among us Chriſtians for being the birth-place of St. Luke the Evangeliſt, and of Theophilus, hence ſurnamed Antiochenus, and for its celebrated biſhop, St. Ignatius the Martyr. Indeed in ſuch reputation has this place been had in the earlier times of Chriſtianity, that its biſhop has been honoured with the title of Patriarch.

As to the ſituation of this city, it lay on both ſides the river Orontis, about twelve miles diſtant from the ſhore of

[b] Acts xviii. 3.
[c] Acts xi. 25, 26.
[d] Acts xi. 26.

the

PART II. the Mediterranean Sea. By nature and art it was fortified even to admiration; it was adorned in former times with many ſumptuous palaces and magnificent temples, anſwerable to the reputation of ſo great a city. But being taken by the Saracens, and afterwards by the Turks, it began to grow into decay, and is now in ſo deſolate and ruinous a condition, that the Patriarch has long ſince removed his dwelling to Damaſcus.

We read [c] that St. Paul and Barnabas ſtaid preaching in Antioch a whole year. And about this time there happened a terrible famine, foretold by Agabus, which afflicted ſeveral parts of the Roman empire, but eſpecially Judea. The conſideration hereof made the Chriſtians at Antioch commiſerate the caſe of their ſuffering brethren, and to raiſe conſiderable contributions for the relief and ſuccour of them that dwelt in Judea, which they ſent by St. Paul and Barnabas to Jeruſalem.

[c] Acts xi. 26. 30.

CHAP.

CHAP. III.

Of St. Paul's Travels and Voyages to Cyprus, Pamphylia, Piſidia, Lycaonia, &c. till his third Return to Jeruſalem after his Converſion.

ST. PAUL and St. Barnabas [a] having diſpatched the errand they were ſent about, leave Jeruſalem and return to Antioch [b]: where, while they were joining in the public exerciſes of religion, the Holy Ghoſt, by ſpecial direction, ordered, that theſe two ſhould be ſet apart to preach the Goſpel in other places. Which being accordingly done, by prayer, faſting, and impoſition of hands, they departed to Seleucia [c]. This city lay to the weſt, or rather a little north-weſt, of Antioch, upon the Mediterranean Sea, and was ſo named from the founder of it, Seleucus, before mentioned under Antioch, and reputed to be the greateſt builder in the world: for he is ſaid to have founded nine cities called by his own name, ſixteen in memory of his father Antiochus, ſix by the name of Laodice his mother, and three in honour of Apamia his firſt wife; beſides many others of great note in Greece and Aſia, either new built, or beautified and repaired by him. From this Seleucia, the adjacent part of Syria had formerly the name of Seleucia.

1. St. Paul returns to Antioch, and goes thence to Seleucia in Syria. A. D. 42.

From Seleucia St. Paul ſet ſail with St. Barnabas for Cyprus [d], an iſland of the Mediterranean Sea, lying over-againſt Seleucia to the weſt. It is reputed to be diſtant from the main land of Syria about an hundred miles, and about ſixty miles from Cilicia; to be extended in length from eaſt to weſt about two hundred miles, in breadth ſixty; and therefore to be one of the largeſt iſles in the Mediterranean. The firſt inhabitants of it

2. St. Paul ſails from Seleucia over to Cyprus. A. D. 42.

[a] Acts xii. 25.
[b] Acts xiii. 1. 3.
[c] Acts xiii. 4.
[d] Ibid.

were

PART II. were in probability the poſterity of [e] Kittim, the brother of Tarſhiſh and ſon of Javan, the city called Citium by the Romans preſerving the name of the firſt planter for many ages after. And hence it is that we find Tarſhiſh and Chittim mentioned together by the prophet Iſaiah, chap. xxiii. and both repreſented as places well known to the Tyrians, the former being Tarſus in Cilicia, the latter Citium in this iſland, or the iſland itſelf. The name Cyprus, whereby it is called by the Greeks, is ſaid to be taken from the *cypreſs* tree, which grows in great abundance here. Though ſome tell us, that the Greek word does not truly denote the tree called by us *the cypreſs*, but that which we call *the privet*, being a ſhrub, which bears a white flower with a very pleaſant ſmell.

But from whatever tree this iſle took itſelf the name of Cyprus, it is certain that it gave the name of Cypris or Cypria to Venus, who was the chief goddeſs of it in the time of Heatheniſm, the inhabitants being mightily addicted to venery. Since the times of Chriſtianity, it has been famous for being the native country of St. Barnabas, who accompanied St. Paul over hither, and with him here firſt planted the Goſpel.

3. St. Paul lands at Salamis.

The firſt place in Cyprus, to which the Apoſtles St. Paul and St. Barnabas are related to have come, is Salamis [f], then one of the four moſt conſiderable cities in the iſle, giving name to the whole eaſtern tract thereof, wherein it lay, and ſo oppoſite to the Syrian coaſt, and particularly to Seleucia, whence the Apoſtles ſet ſail from the main land to the iſland. So that it came naturally firſt in their way. And being thus the firſt place in the iſle, where the Goſpel was preached, hence it was afterwards made the ſee of the Primate or Metropolitan of the whole iſle in the primitive times. It was deſtroyed by the Jews in the reign of Trajan, and rebuilt; but being after that taken, ſacked, and razed unto the

[e] Joſ. Jewiſh Antiq. book i. chap. 7.

[f] Acts xiii. 5.

ground

ground by the Saracens in the time of Herodius, it could never recover, the metropolitan ſee being after that removed to Nicoſia. Out of the ruins of Salamis is ſaid to have ariſen Famaguſta, the chief place of the iſle, when it was taken from the Venetians by the Turks in the year 1570, in whoſe hands the whole iſle ſtill continues. CHAP. III.

4. St. Paul goes through the iſle unto Paphos.

St. Paul, with his companion St. Barnabas, having preached the Goſpel at Salamis, went quite [g] through the iſle unto Paphos, the chief town of the weſtern tract of the iſle, (as Salamis was of the eaſtern,) and accordingly giving name to the ſaid tract. In this city Venus had her moſt ancient and celebrated temple, whence ſhe took the name of Paphia. It was alſo under the Romans the ſeat of the Proconſul, who was at the time of St. Paul and Barnabas coming hither, *Sergius Paulus* [h], *a prudent man, who called for the Apoſtles, and deſired to hear the word of God*, and upon St. Paul's ſmiting Elymas the ſorcerer blind for withſtanding the Goſpel, was converted to the faith.

5. St. Paul ſails from Cyprus to Pamphylia.

Now [i] *when Paul and his company looſed from Paphos, they came to Perga in Pamphylia.* This Pamphylia is a province or country of Aſia the Leſſer, lying to the north, over-againſt the weſtern part of Cyprus; the part of the Mediterranean Sea running between theſe being peculiarly ſtyled from this country the [k] *Sea of Pamphylia.* And as it is thus bounded to the ſouth with that part of the Mediterranean Sea, which is denominated from it; ſo on the land to the eaſt it joins on to Cilicia, the native country of St. Paul. From the etymology of the name, ſome think it to have been ſo called, becauſe inhabited by a mixture of many nations; for ſo the word Pamphylia does expreſsly ſignify in the Greek tongue. And probable enough it is, that lying near unto the ſea, with an open ſhore, partly oppoſite to

[g] Acts xiii. 6.
[h] Acts xiii. 7. 12.
[i] Acts xiii. 13.
[k] Acts xxvii. 5.

Afric,

PART II. Afric, near Syria, and not far from Greece, ſeveral nations from all theſe parts might repair unto it. Certain it is, that many Jews dwelt herein, whence *the dwellers of Pamphylia* are mentioned among them that appeared at Jeruſalem at the day of Pentecoſt. Acts ii. 10.

6. St. Paul comes to Perga in Pamphylia. As for Perga[l], the city in Pamphylia, whither St. Paul is ſaid to come, it was famous among the Heathen for a temple of Diana, and the yearly feſtivals there held in honour of her, who was thence ſtyled Diana Pergæa. From hence John, ſurnamed Mark, departing from St. Paul and Barnabas, returned to Jeruſalem; which was the occaſion of the heat which afterward happened between the two Apoſtles concerning him.

7. Thence to Antioch in Piſidia. When the Apoſtles departed from Perga, they came to Antioch[m] in Piſidia, a ſmall province or country lying north of Pamphylia. The city Antioch, whither the Apoſtles are peculiarly ſaid to come, was the principal city of the ſaid country, and is (to diſtinguiſh it from others of the ſame name) uſually ſtyled Antiochia Piſidiæ. It was one of the cities built by Seleucus above mentioned, in honour of his father Antiochus. Here was a ſynagogue of the Jews, wherein St. Paul preached that excellent ſermon, Acts xiii. 16, &c.

8. Thence to Lycaonia; particularly A perſecution[n] being raiſed againſt the Apoſtles by the unbelieving Jews, and they being expelled the coaſt of Piſidia, they came unto Iconium, and after that to Lyſtra and Derbe, all three cities of Lycaonia, a ſmall region or province lying to the north-eaſt of Piſidia, and adjoining ſouthward to Pamphylia and Cilicia.

9. To Iconium. Iconium was the chief city of the ſaid province, and is ſaid by Strabo to be well built, and in the richeſt part of the province. It was alſo a place of great ſtrength and conſequence, and therefore choſen for the ſeat of the Turkiſh Kings in Leſſer Aſia, at ſuch time

[l] Acts xiii. 13.
[m] Acts xiii. 14.
[n] Acts xiii. 50, 51. and xiv. 6.

as

as they were moſt diſtreſſed by the weſtern Chriſtians. It is ſaid ſtill to keep ſome remains of its old name, being now called Cogni, and in ſo conſiderable a condition, as to be the reſidence of a Turkiſh Beglerbeg or Baſha. CHAP. II.

An[o] aſſault being here made both of the unbelieving Jews and alſo Gentiles, to uſe the Apoſtles deſpitefully, and to ſtone them, they were aware of it, and fled to Lyſtra, where, having miraculouſly cured a cripple, they were adored as gods. Though not long after, upon the inſtigation of ſome Jews, which came from Antioch and Iconium, the people of Lyſtra were ſo far ſet againſt the Apoſtles, that they even *ſtoned Paul, drawing him out of the city*, and not leaving him till they *ſuppoſed he was dead.* Thus it pleaſed the Divine juſtice, that St. Paul, who had formerly conſented to the ſtoning of St. Stephen, and took charge of the clothes of the executioners, ſhould ſuffer in the ſame kind wherein he had treſpaſſed, and feel ſome ſmart remembrance of his former ſinful action, proceeding from a miſguided zeal. This city is famous among us Chriſtians for being the ſuppoſed birth-place of St. Timothy, to whom St. Paul writes two of his Epiſtles. 10. Hence to Lyſtra. A. D. 46.

St. Paul[p], as the diſciples ſtood round about, (after that he was ſtoned and drawn out of the city, and left as dead by the unbelievers,) being by the divine goodneſs raiſed up to life again, came privately into the city, and the next day departed with Barnabas to Derbe, another city of Lycaonia; of which there is nothing more peculiarly remarkable, than that this is by ſome eſteemed to have been the native place of St. Timothy, and that the preaching of the Goſpel had good ſucceſs herein. 11. And thence to Derbe.

The Apoſtles leaving Derbe[q] returned again to Lyſtra, and ſo to Iconium, and thence to Antioch; and having 12. St. Paul returning the ſame way

[o] Acts xiv. 5, 6—20.
[p] Acts xiv. 20.
[q] Acts xiv. 21—25.

paſſed

PART II. paſſed through Piſidia, they came to Pamphylia; and when they had preached again at Perga, they came down to Attalia, which is a ſea-port, and was formerly the chief reſidence of the Prefect, as Strabo tells us. It is ſaid to take its name from King Attalus its founder, which it ſtill retains with a ſmall variation, being now-a-days called Sattalia. It ſtands on a very fair bay; and ſo is commodiouſly ſeated for trade, having a good haven; which likely has been the occaſion of its being preſerved from ruin by the Turks, who are ſaid to be at this day very careful to keep its fortifications and caſtle in repair. The city is ſuppoſed to ſtand at preſent nearer to the ſea than it did formerly.

He came, arrives again at Perga, and goes thence to Attalia.

A. D. 46. 13. St. Paul ſails from Attalia to Antioch in Syria; and thence ſets forward for Jeruſalem through Phœnicia.

From Attalia[r] the Apoſtles ſet ſail for Antioch in Syria. After they had been here for ſome time, *certain* [s] *men which came down from Judea* taught the brethren, that except they were circumciſed they could not be ſaved. Hereupon it was determined that Paul and Barnabas, and certain others, ſhould go up to Jeruſalem about this matter. In order hereto they took their way through Phœnice, or Phœnicia; under which name was denoted, in the times of the New Teſtament, ſo much of the coaſt of Syria, largely taken, as lay between the two rivers, Eleutherus to the north, and Cherſeus (or the Kiſhon in Scripture) to the ſouth. So that it was bounded north with Syria Propria; eaſt with part of Syria Propria again, and Paleſtine or the Holy Land; ſouth with the laſt again; and weſt with the Mediterranean. In the ſouth part of this province lay Tyre and Sidon, whence it is denoted in the Goſpels by the *coaſts of Tyre and Sidon.*

14. St. Paul arrives at Jeruſalem.

St. Paul and the reſt [t] having paſſed through Phœnicia and Samaria, the adjoining province in their way, they came to Jeruſalem; where they were received of the Church, and declared all things which God had done

[r] Acts xiv. 26.
[s] Acts xv. 1, 2, 3.
[t] Acts xv. 3, 4.

with

with them, eſpecially the particular controverſy they were ſent about. Whereupon the Apoſtles and the Elders aſſembled together to conſider of the matter, and, upon mature deliberation, made ſuch decrees as were ſuitable to the preſent occaſion.

A. D. 48.

CHAP.

CHAP. IV.

Of St. Paul's Travels and Voyages into Phrygia, Galatia, Myſia, Troas, Macedonia, Achaia, &c. till his fourth Return to Jeruſalem, after his Converſion.

ST. PAUL, after his next departure from Jeruſalem, taking a very great circuit both by land and ſea, before he returned again to the Holy City, I ſhall therefore diſtinguiſh this chapter into two ſections.

SECT. I.

Of St. Paul's Travels, from his leaving Jeruſalem, after the Council there held, to his Departure out of the Aſiatic Continent for Europe.

St. Paul returns with Barnabas to Antioch.

1. THE Council at Jeruſalem, having made ſuch decrees as were judged proper[u], diſmiſſed St. Paul and the reſt of his company, who returned to Antioch. [x]*Some days after* they had been here, *Paul ſaid unto Barnabas, Let us go again and viſit our brethren in every city where we have preached the word of the Lord, and ſee how they do.* Hereupon Barnabas, taking with him John, ſurnamed Mark, ſailed into Cyprus, his native country; and Paul, taking with him Silas, otherwiſe called, according to the mode of the Latin tongue, Silvanus, went through Syria, and ſo into his native country Cilicia. Thence he came to [z]Derbe and Lyſtra, and ſo into [a]Phrygia.

A. D. 46. St. Paul and Barnabas part one from the other.

St. Paul comes into Cilicia, thence to

2. The country called in the New Teſtament Phrygia, is the ſame with that which in common authors is generally ſtyled Phrygia Major, or the Greater, to diſtinguiſh it

[u] Acts xv. 30.
[x] Acts xv. 36.
[y] Acts xv. 41.
[z] Acts xvi. 1.
[a] Acts xvi. 6.

from

from another country called Phrygia Minor, or the Leſſer, (of which more hereafter,) by the ſaid common authors. The Scripture Phrygia lay to the weſt of Lycaonia, where ſtood Derbe and Lyſtra; from which laſt, as lying next to it, St. Paul ſeems to have come directly into Phrygia. The people of this country are ſaid to be anciently more ſuperſtitious than the other Aſiatics; as is gathered from the rites uſed by them in the ſacrifices of Cybele, and ſome other Heathen goddeſſes. They are ſaid alſo to be the inventors of augury, and other kinds of divination; and yet for the moſt part men of *afterwits*, whence the proverb, *Sero ſapiunt Phryges*, i. e. *the Phrygians are wiſe too late*, is wont to be applied to ſuch as want forecaſt, and know better to lament misfortunes than to keep them off. They were likewiſe noted for their effeminacy and lightneſs of converſation; and, for fear they ſhould not of themſelves be wanton enough, their very muſic was ſo fitted as to diſpoſe them to laſciviouſneſs. Hence that ſort of muſic which is ſtyled by Ariſtotle *enthuſiaſtic*, as unhinging the affections, is by Boethius termed Phrygian; which by the philoſopher firſt mentioned is forbidden to be uſed, by reaſon of the ill influence it was apt to have on men's behaviours. And it is an obſervation of the Orator, that *change of muſic makes a change in manners*; and therefore *care is to be taken in a commonwealth, that the moſt grave muſic only be uſed.* But to return to the geographical account of this province. It was by Conſtantine divided into two provinces, Phrygia Salutaris, and Pacatiana; of which laſt mention is made in the poſtſcript at the end of the firſt Epiſtle to Timothy.

CHAP. IV. SECT. I.

Derbe and Lyſtra, and ſo into Phrygia. A. D. 49.

In Phrygia, and more particularly in that part of it which, after its diviſion by Conſtantine, was called Pacatiana, lay the city Hierapolis, mentioned by St. Paul, Col. iv. 13. being the principal city of that diviſion. Of this place take this account from Sir Paul Rycaut[b]. About five miles on our right hand from Laodicea to the

3. Of Hierapolis.

[b] Preſent State of the Greek Church, chap. ii. p. 64, &c.

PART II. north, we eſpied a white cliff on the ſide of a hill, with ſome buildings thereon, which the Turks from their whiteneſs call *Pambuck* or *Cotton;* and having received information from the Greeks that Hierapolis was there to be ſeen, curioſity carried us thither; of which place Strabo reporteth in this manner.

Hierapolis is ſeated over-againſt Laodicea, where are to be ſeen baths of hot waters, and the Plutonium. The waters eaſily congeal the earth, whereon they run, into ſtone, ſo that the channels are firm rocks. The Plutonium is under the brow of the hill, the entrance into which is no wider than that a man can thruſt himſelf through; yet it is very deep within, of a quadrangular form, containing about the compaſs of half an acre, and is filled with ſuch a thick and caliginous air, that the ground cannot be ſeen. At the new moon, the poiſonous air contains itſelf within the circumference of the cave, ſo that a man may approach to the mouth of it at that time without danger; but if any living creature ventures to go in, it immediately expires. Cattle which have been put in there have been drawn out dead; and ſome ſparrows, which we let fly therein, preſently died. Thoſe which attend the temples, enter in without danger; becauſe perhaps they are full of an enthuſiaſtical ſpirit, and ſo are preſerved by Divine Providence; or elſe becauſe they have diſcovered ſome conſervations againſt the peſtilence of that air. The water of Hierapolis, which ſo abounds that the whole city is full of baths, hath an admirable virtue for dying; ſo that colours dyed there, with the help of certain roots, equal the beſt ſcarlets and purples of other places. Thus far Strabo: but what we ourſelves ſaw and obſerved was in this manner.

We, mounting at firſt an aſcent towards the ruins, obſerved the ground to be covered with a ſoft brittle ſtone, cruſted by the hot waters, which deſcend with a full ſtream from the hill. Being come to the top, the firſt object which preſented itſelf to our ſight, and to put us in mind of our mortality, as well as of the period and ſub-

verſion

verſion of cities, were certain magnificent tombs of entire ſtone; I may rather call them coffins, with covers of the ſame, cut in a cubical form. One bore the ſculpture, as it ſeemed, of Apollo, in a chariot; but the charioteer was diſmounted, and both he and the other part of the monument ſubverted. Other ſepulchres there were, like ſmall chapels, covered with ridges of vaſt ſtones, inſtead of lead or tiles, to caſt off rain. Other vaults and charnel houſes lay open, where lay expoſed the white bones of men, light and dry, and as durable almoſt as the walls of the city. Near hereunto was the Campus Martius, or a place which ſeemed to have been deſigned for exerciſes and feats of arms. Proceeding farther, we entered into a ſolitude ſo diſmal, as affected our minds with a ſtrange confuſion, and with the thoughts of the ſad fate of this unhappy city. The waters, which tumbled down the precipice, added, by its murmuring ſound, to the melancholy of the place; and as they run, they petrify all before them, making rude channels for themſelves of ſtone; and when ſometimes they overflow, they petrify the earth with a brittle cruſt. In the midſt of the city is a bath of hot waters, paved at the bottom with white marble; but the pavement is now diſordered by the fall of pillars and other ornaments, which encompaſs it. For it ſeems to have been ſet off with columns and arches, agreeable to the magnificence of antique buildings, and to the excellent virtues of the waters. For I am of opinion, that the quality of thoſe waters at the beginning drew inhabitants to that place; the ſituation thereof not being otherwiſe advantageous for trade, no more than the air ſeems conducing to health, lying open to a large plain to the ſouth, and ſhut into the north with a high mountain. It might alſo in probability have had the name of Hierapolis from the medicinal virtues of thoſe waters, which often have been accounted ſacred, and dedicated to ſome deity; or elſe perhaps the cures they operated in many diſeaſes might beſtow the name on it of the Holy City, as rivers

CHAP. IV. SECT. I.

PART II. and fountains have upon leſs conſiderable occaſions been hallowed and accounted ſacred by the Gentiles.

Not far diſtant remains the ruin of a theatre, not very large, but ſumptuous, of a round form, the ſeats about twenty-three in number, one above the other: but it is almoſt filled with the downfall of vaſt and weighty pillars; the marble of which is ſo curiouſly poliſhed, and ſtill ſmooth and not defaced, (eſpecially thoſe parts of it, which the rubbiſh and ſtones have preſerved from the weather,) that I have not obſerved better in the countries of Chriſtendom. Some inſcriptions we found, but ſuch as were worn out with time, and broken off in the midſt; only this was very legible on the portal of a gate which was fallen into the theatre: Ἀπόλλωνι Ἀρχηγέτῃ καὶ— that is, *To Apollo the chief Preſident, and*—. Some authors ſay, that the multitude of temples and fanes, with which this city did abound, was the reaſon they gave unto it the name of Hierapolis, or the Holy City. And indeed the ruins of vaſt fabrics are ſo numerous, that we may well believe, that the falſe gods had once there a great poſſeſſion and ſhare of worſhip. And as the walls and pillars are the greateſt and ſtrongeſt that I have obſerved; ſo the covering and the roofs are the moſt different from all others that I have ſeen, being ſtones of an incredible magnitude and weight, which by force of engines being carried aloft, are there cloſe cemented without the help of timber, and (what is more) of arched work, and yet are joined ſo artificially, that unto this day they remain unmoveable either by time or earthquakes.

In this place is ſtill to be ſeen the grotto or cavern, ſo much defamed by ancient writings, and particularly by Strabo, as before mentioned, for thoſe peſtilential or noxious vapours, which it perſpires, infecting the air about it with unwholeſome atoms; which Pliny confirms, book ii. chap. 83. of his Natural Hiſtory. The Turks that have had the curioſity to enter into this cave, being ignorant of its ill vapours, have often felt the bad effects of them, having

having either ſuddenly died, or elſe fallen deſperately ſick; CHAP. IV. SECT. I.
and therefore they have a report generally amongſt them, that the place is haunted by ſpirits, which ſtrike men dead, that have the boldneſs to enter into their region. For my part I would not go near it; for I ingenuouſly confeſs that curioſity was never ſo prevalent in me, as to make thoſe experiments which might either hazard my life, or prejudice my health.

This place, which had the honour to be a metropolis, now lies deſolate, not ſo much as inhabited by ſhepherds; and ſo far from the ornaments of God's ancient worſhip, which renowned it in former ages, that it cannot now boaſt of an anchoret or hermit's chapel, where God's name is praiſed or invoked. This is the account given us of Hierapolis by the worthy Sir P. Rycaut.

4. Of Coloſſæ.

As Hierapolis lay about ſix miles from Laodicea, (which is likewiſe counted by ſome a city of Phrygia, but being reckoned by St. John among the ſeven Churches of Aſia, ſhall therefore be ſpoken of, together with them, under Aſia,) ſo it is generally agreed among learned men, that Coloſſæ ſtood at no great diſtance from Laodicea and Hierapolis, whence we find St. Paul mentioning the inhabitants of theſe three cities together, in the forecited Col. iv. 13. And that Coloſſæ was a city of this Phrygia, we are informed by the ancient Greek hiſtorian [c] Herodotus, who withal marks out very exactly the very place of its ſituation, telling us that it was a *great city of Phrygia*, ſtanding where the river Lycus running under ground diſappears; but riſing up again above ground, at about the diſtance of five ſtadia or furlongs, it empties itſelf into the river Mæander. This city has been long ſince quite buried in ruins, the memory of it being now chiefly, if not ſolely, preſerved by the Epiſtle which St. Paul wrote to the inhabitants thereof, and which is one that makes up the canonical books of the New Teſtament.

[c] Herod. Polyhymn. book vii. p. 251. Steph. edit. 1570.

PART II.

The next country, which is mentioned in the courſe of St. Paul's travels, is [d] Galatia, which joined on to Phrygia, towards the eaſt or north-eaſt. Galatia took its name from the Galatæ or Gauls, who, leaving their own country in Europe, and having ranged over Italy and Greece, paſſed over into the Aſiatic continent, and brought a great part of it under their command. But being broken by Attalus King of Pergamus, and driven out of other parts, they were at laſt confined to this country. Theſe Gauls, though mixed with ſome Grecians, (who united themſelves to them, when they came for the Aſiatic continent, whence Galatia is ſometimes termed Gallo-Græcia, ſometimes Græco-Gallia,) yet are ſaid not only to have preſerved their language, but in a ſhort time to have made it the common language of the whole country. And it continued ſo till St. Jerom's time, who tells us in the preface to his Commentaries on St. Paul's Epiſtle to the Galatians, that it was a language very like to that of the people of Triers or Treves in the European Gaul.

5. Of Galatia.

6. Of Cappadocia.

To the eaſt of Galatia joined Cappadocia, a country mentioned Acts ii. 9. and by St. Peter, who directs his firſt Epiſtle to the diſperſed throughout Pontus, Galatia, Cappadocia, Bithynia, and Aſia. The people of this country were formerly of very ill report for viciouſneſs and lewdneſs of life. Hence [e] they were reckoned the firſt of the three worſt people which began with the letter K, or in Engliſh C, the other two being Cretans and Cilicians. And as they had a ſhare in the ſaid old Greek proverb, ſo was a Cappadocian uſed as a proverbial expreſſion for one that was moſt extremely wicked. However this country, after it had received Chriſtianity, afforded very great and worthy men and martyrs, as well as ſome very infamous and unworthy men. To paſs by the mention of theſe latter, among the former are juſtly reckoned Gregory Nazianzen, and Gregory Nyſſen, and

[d] Acts xvi. 6.

[e] Καππαδόκαι, Κρῆτες, Κίλικες, τρία Κάππα Κάκιστα. This was the old proverbial verſe.

St.

CHAP. IV. SECT. 1.

St. Baſil, commonly ſtyled *the Great*; all learned and religious Biſhops and Cappadocians. And amongſt many martyrs of great faith and conſtancy, St. George, a noble Cappadocian, a tribune or colonel of ſoldiers under Diocleſian, was moſt celebrated in the churches both eaſt and weſt, and for that reaſon was made patron of the order of the Garter by King Edward the Third.

St. George the patron ſaint of the order of the Garter, a noble Cappadocian and martyr.

As Cappadocia lay to the eaſt of Galatia, ſo to the north of it lay Pontus, mentioned together with the former two, both by St. Peter [f], and the writer [g] of the Acts of the Apoſtles, in the places before cited. Under this name of Pontus was ſometime comprehended all the country lying on the ſouth ſhore of the ſea called Pontus, and by way of diſtinction Pontus Euxinus, now-a-days the Black Sea. Whether the ſea gave name to the adjacent coaſt, or the coaſt to the ſea, is not agreed upon, nor worth while to diſpute; but the former ſeems moſt probable. This was the native country of [h] Aquila, whom St. Paul met with at Corinth, and with whom he abode, they being both of the ſame trade. And the firſt Epiſtle of St. Peter is by ſome ſtyled *Epiſtola ad Ponticos*, from Pontus being the firſt of the countries to whoſe inhabitants it was ſent.

7. Of Pontus.

Having thus taken notice, in our way, of Pontus and Cappadocia, adjoining to Galatia, and mentioned in the New Teſtament, though not in the courſe of St. Paul's travels; let us now return to St. Paul, whom we left in Galatia; he departing hence, and being forbidden by the Holy Ghoſt to preach the word at this time in Aſia, (for afterwards he preached in Aſia for a long time, as we ſhall ſee in the courſe of his travels; and then we ſhall ſpeak of Aſia; which the Apoſtle being now forbid to preach in,) went into [i] Myſia; adjoining on the weſt to Galatia, and ſo called, as ſome ſay, from the abundance of *beech-trees* growing in it, and called by the Lydians, a

8. St. Paul comes into Myſia.

[f] 1 Pet. i. 1.
[g] Acts ii. 9.
[h] Acts xviii. 2.
[i] Acts xvi. 7.

neigh-

PART II. neighbouring people, Myſæ. The people of Myſia are noted by Tully, in his Oration for Flaccus, to be deſpicable and baſe to a proverb.

9. Of Bithynia. St. Paul being come into Myſia [k], deſigned to go from thence into Bithynia, a country adjoining to Myſia on the north or north-eaſt, and alſo to Phrygia on the north; and ſtretching along the ſea which lies between the European and Aſiatic continents, quite up to the Pontus Euxinus; and ſo adjoining to the country Pontus before mentioned on the weſt. It is one of the countries, to whoſe inhabitants St. Peter directs his firſt Epiſtle, in the place above cited. It has been made famous ſince the times of the New Teſtament for the firſt General Council held at Nice, a city thereof, againſt the Arian hereſy, by command of Conſtantine the Great; as alſo for the fourth General Council held at Chalcedon, (a place lying on the ſtraits of Conſtantinople, and out of whoſe ruins Scutary has ſince riſen,) by the command of the emperor Martianus, for repreſſing the hereſy of Neſtorius. But as to our Apoſtle, though he purpoſed to go into Bithynia, yet he did not go, *the Spirit not ſuffering him* [l]. Whereupon paſſing by Myſia, he came down to Troas.

10. St. Paul comes to Troas. Troas was a ſmall country lying to the weſt of Myſia, upon the ſea. It took this name from its principal city, Troas, a ſea-port, and built, as is ſaid, about ſome four miles from the ſituation of Old Troy, by Lyſimachus, one of Alexander the Great's captains, who peopled it from the neighbouring cities, and called it Alexandria, or Troas Alexandri, in honour of his maſter Alexander; who began the work, but lived not to bring it to any perfection. But in following times it came to be called ſimply Troas. The name may be underſtood as taken by the ſacred writers to denote the country as well as city ſo called, but chiefly the latter. Whilſt St. Paul was here, a viſion [m] appeared to him in the night, wherein there ſtood a man of Mace-

[k] Acts xvi. 7.
[l] Acts xvi. 7, 8.
[m] Acts xvi. 9.

donia,

donia, and prayed him to come over into Macedonia, and help them. Hereupon the Apoſtle, aſſuredly gathering, that the Lord had called him to preach the Goſpel in that country, looſed from Troas.

SECT. II.

Of St. Paul's Voyages and Travels from his departing out of the Aſiatic Continent; to his fourth Return to Jeruſalem.

ST. Paul and his companions looſing from Troas, came [a] with a ſtrait courſe to Samothracia, a ſmall iſland lying on the weſt, and off the coaſt of Thrace, and ſo called to diſtinguiſh it from the iſle Samos lying over-againſt Ionia, of which I ſhall have occaſion to ſpeak hereafter. The iſle Samothracia is now called Samandrachi, and is ſaid to be better ſtored with commodious harbours, than others in theſe ſeas. 11. From Troas St. Paul ſails to Samothracia.

From Samothracia the Apoſtle ſailed next day [b] to Neapolis, a ſea-port reckoned at firſt to Thrace, afterwards to Macedonia, as were the adjacent cities and towns, which follow; viz. 12. Thence to Neapolis.

Nicopolis, a town ſeated on the river Neſſus, from which Neapolis was not far diſtant, but higher to the north than Neapolis. This is the city, where St. Paul tells Titus, chap. iii. 12. that he determined to winter, and whither he would have him come to him; if we may rely on the poſtſcript at the end of St. Paul's Epiſtle to Titus, which tells us that the Epiſtle was written from Nicopolis in Macedonia. But this place is not mentioned in the courſe of St. Paul's travels. For 13. Of Nicopolis.

From Neapolis we [c] are told by the ſacred writer, that

[a] Acts xvi. 11. [b] Ibid. [c] Acts xvi. 12.

St.

PART II. St. Paul went to Philippi, lying more to the weſt, and the chief city of that part of Macedonia, (which being formerly reckoned to Thracia, as lying eaſt of the river Strymon, the old middle boundary, was therefore more diſtinctly ſtyled Macedonia Thracica, or Thracia Macedonica.) This city took its name from Philip, the famous king of Macedon, who repaired and beautified it. It was afterwards made a Roman colony. Near to it lay the fields thence called Campi Philippici, famous for two great and memorable battles, the former between Julius Cæſar and Pompey the Great, the latter between Auguſtus and M. Anthony on the one ſide, and Caſſius and Brutus on the other. But the city is more famous among Chriſtians on account of the Epiſtle written by St. Paul denominated from it.

14. St. Paul arrives at Philippi.

15. Thence comes to Amphipolis; and thence to Apollonia.

Departing from Philippi, the Apoſtle came to [d] Amphipolis, ſo called as being encompaſſed by the river Strymon, the old boundary between Thrace and Macedonia; and from this place he paſſed on to Apollonia, and ſo to Theſſalonica.

16. St. Paul comes to Theſſalonica.

Theſſalonica was the metropolis or head city of Macedonia, a noble mart, and ſo the moſt populous city of the country. It is now-a-days called Salonichi, and is ſaid to keep up ſtill ſomething of its ancient greatneſs and wealth, having a large ſafe haven as ſtanding at the bottom of a bay called by its own name. It is ſtill an archbiſhop's ſee of the Grecian Church, being firſt converted to Chriſtianity by our Apoſtle at this his coming hither; and it is and will, through all ages of the world, be memorable on account of two Epiſtles written by St. Paul to the Theſſalonians, generally allowed by learned men to be the two firſt of all the Epiſtles written by him.

17. St. Paul is conducted to Berœa.

The Apoſtle being obliged to quit Theſſalonica, through the malice and envy of the Jews dwelling there, was conducted [e], together with Silas, by night, unto Berœa, a great

[d] Acts xvii. 1.

[e] Acts xvii. 10.

great and populous city likewiſe of Macedonia, and lying more to the ſouth, towards Athens. Here likewiſe was a ſynagogue of the Jews, into which St. Paul went and preached with good ſucceſs; inſomuch that the ſacred writer has beſtowed a peculiar *elogium* on the Bereans, telling us they were [f] more noble or ingenuous than thoſe of Theſſalonica, in that they received the word with all readineſs of mind, and diligently ſearched the Scriptures, whether the things they had heard of Paul concerning the Meſſias, or Chriſt, were ſo or no. But the Jews of Theſſalonica, [g] hearing what entertainment the Apoſtle had met with here, quickly purſued him with their malice, and forced him to retire hence to Athens. CHAP. IV. SECT. II. A. D. 50.

18. Of Athens, whither St. Paul retires from Berœa.

Athens was one of the moſt renowned cities of the world. It ſtands on the gulf of the Ægean ſea, which comes up to the iſthmus of the Peloponneſe, or Morea; in that diſtrict of Greece, properly ſo called, which was named Attica, whence the Attic dialect was eſteemed as the pureſt or fineſt Greek. To ſay all that is to be ſaid of this famous city, would take up too much room in this treatiſe. It will be ſufficient to our preſent purpoſe to obſerve, that as it was the moſt powerful city of Greece by ſea, and one of the two which for a long time contended for, and ſometimes had, the chief ſway in Greece, and on this account makes a great figure in the hiſtory of Greece; ſo it was more renowned for being the ſeat of learning and philoſophy. On which ſcore we find ſeveral great encomiums given it by the ancient writers. I ſhall take notice but of two, viz. that of the famous orator Cicero, who deſcribes it as the fountain, whence civility, learning, religion, arts, and laws were derived into all other nations. The other [h] carries in it a true taſte of the Grecian humour, running thus: "If thou haſt not ſeen Athens, thou deſerveſt to

[f] Acts xvii. 11.
[g] Acts xvii. 13. 15.
[h] Lyſipp. Comic. apud Dicæarch. de vit. Græc.

"be

PART II. "be accounted a *block*; if thou haſt ſeen it, and art not "in love with it, thou art a dull ſtupid *aſs*; if, having "ſeen it, thou canſt be willing to leave it, thou art fit "for nothing but to be a *pack-horſe*." St. Paul during his ſtay in this city diſputed with the Jews, who had here alſo a ſynagogue. But he was chiefly concerned at the idolatry, which he perceived the city ſo mightily given to, whereupon he ſcrupled not to diſpute daily with ſuch as he met with in the places of common concourſe. But among the ſeveral ſects of philoſophers, he had more particular conteſt with the Stoicks and Epicureans. At length being taken and brought to Areopagus, or Mars' Hill, where was the higheſt court of judicature, St. Paul there made that excellent diſcourſe mentioned Acts xvii. 22, &c. At which though ſome mocked, yet it did not wholly want its deſired effect, and that upon ſome of the greateſt rank and quality among them. In which number was [i] Dionyſius the Areopagite, i. e. one of the ſenators and judges of the court held in the Areopagus; and Damaris, not improbably eſteemed his wife by the ancients. This Dionyſius is ſaid by ſome to have gone afterwards into France, and there to have planted Chriſtianity, and to have become biſhop of Paris. But Monſ. Launoy, a learned doctor of the Sorbon, (to mention no other,) has unanſwerably proved Dionyſius of Athens, and St. Denis of France, or Paris, to have been diſtinct perſons.

19. St. Paul, departing from Athens, comes to Corinth. A. D. 50. 51.

St. Paul, departing from Athens, directed his travels ſtill ſouthward, going into the Peloponneſus, or Morea, to the famous city of [k] Corinth, then the reſidence of the proconſul of Achaia. This city was commodiouſly ſeated, not only for trade, but alſo for the command of all Greece, lying at the bottom of the iſthmus, or neck of land that joins the Morea to the main land. But the inhabitants were chiefly given to trading, which rendered them very wealthy. Here were alſo ſeveral

[i] Acts xvii. 34.

[k] Acts xviii. 1.

orators

orators and philoſophers reſiding. On which account it is, that St. Paul tells them, [l] *Ye are rich, ye are wiſe, and honourable.* In this city lived the famous, or rather infamous, whore Thais, who exacted ten thouſand drachmas for a ſingle night's lodging; which made Demoſthenes cry out, *Nolo tanti emere pœnitentiam*, i. e. *I will not purchaſe at ſo dear a rate, what I muſt repent of afterwards;* a ſaying ſpoken by an Heathen, but which it would be very well, if ſome that call themſelves Chriſtians would remember, and act accordingly. The ſame ſtrumpet is ſaid to be the occaſion likewiſe of the old by-word, CHAP. IV. SECT. II.

Non cuivis homini contingit adire Corinthum; i. e.
It is not for every one to go to Corinth.

I ſhall only obſerve further, that this city is memorable among Heathen writers for its citadel Acro-corinthus, ſo called as being built on a very high rock or hill; as alſo for its inſolence to the Roman legates, which cauſed L. Mummius, thence ſtyled Achaicus, to deſtroy it. In the burning whereof, ſo many ſtatues of gold, ſilver, braſs, and other metals were melted down, that hence, by a fatal chance, aroſe that famous mixed metal, called *Corinthian braſs*, eſteemed above gold and ſilver, and of which [m] Joſephus ſaith the beautiful gate of the Temple of Jeruſalem was made. Laſtly, the houſes of this city were ſo neatly built, and beautified with pillars, that from it, the ſort of pillars here uſed have been ever ſince called by the name of Corinthian pillars.

20. St. Paul takes ſhip at Cenchrea, and ſails for Jeruſalem. A. D. 52.

St. Paul, having ſtaid [n] a good while at Corinth, takes leave of the brethren there, deſigning to ſail to Syria. In order whereto he goes to Cenchrea, the port or road for ſhips belonging to Corinth on the eaſtern bay.

Here taking ſhip, he ſails croſs the Archipelago to Epheſus, where he made but a ſhort ſtay; telling the

[l] 1 Cor. iv. 8. 10. L'Eſtrange's Engliſh edit.
[m] Joſephus of the Wars of the Jews, book vi. chap. vi. p. 934.
[n] Acts xviii. 18. 22.

brethren

PART II. brethren there, upon their uſing importunity with him to ſtay longer, that he muſt by all means keep the approaching paſſover at Jeruſalem; after which he would, God willing, return to them again; which he accordingly did, and therefore I ſhall defer the deſcription of Epheſus till then, and at preſent accompany our Apoſtle, who, ſetting ſail from Epheſus, landed at Cæſarea in Paleſtine, and
A. D. 52. from thence went up to Jeruſalem, and kept the paſſover with the brethren.

CHAP.

CHAP. V.

Of St. Paul's Travels and Voyages into Aſia, and particularly to Epheſus; and from thence into Macedonia and Greece, till his fifth Return to Jeruſalem, after his Converſion.

ST. PAUL having kept[o] the paſſover at Jeruſalem, went thence down to Antioch in Syria. And after he had ſpent ſome time there, he departed and went over all the country of Galatia and Phrygia, in order as they lay in his way. And having paſſed through thoſe upper coaſts, he comes again to Epheſus in Aſia, where he now makes a conſiderable ſtay. I ſhall therefore now ſpeak of Aſia, and then of Epheſus, and the reſt of the ſeven churches in Aſia, to which the ſeven Epiſtles are ſent in the Revelation of St. John; after which I ſhall proceed with the travels and voyages of our Apoſtle. 1. St. Paul, leaving Jeruſalem, comes into Aſia.

SECT. I.

Of the Scripture-Aſia, and the ſeven Churches therein, to which the ſeven Epiſtles in the Book of Revelation were ſent.

ASIA in its largeſt acceptation denotes the whole Aſiatic continent, being the eaſtern and greateſt of the three parts of the old world. In this ſenſe it is diſtinguiſhed into two parts, Aſia the Leſſer, denoting ſo much as lies between the Euxine or Black Sea northward, and the Mediterranean ſouthward; and Aſia the Greater, denoting all the reſt of the Aſiatic continent. 2. Of Aſia.

Aſia the Leſſer contained the provinces of Bithynia,

[o] Acts xviii. 22, 23. and Acts xix. 1.

Pontus,

PART II. Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Piſidia, Lycaonia, Phrygia, Myſia, Troas, (all mentioned in the New Teſtament,) as alſo Lydia, with Ionia and Æolis, (both included ſometimes under Lydia,) Caria with Doris, (ſometimes included under Caria,) and Lycia. Of theſe, Lydia and Caria taken in their larger acceptations, Myſia and Phrygia, (including Troas, otherwiſe called Phrygia Minor,) made up the Roman [p] proconſular Aſia, which has been thought by ſome to be the ſame as the Scripture-Aſia. But it is evident to any one, diligently reading the travels of St. Paul in the New Teſtament, that Myſia, Phrygia, and Troas are by the ſacred writer reckoned as diſtinct provinces from the Aſia ſo called in Scripture. Wherefore it is with great reaſon taken for granted [q] by the moſt judicious, that by Aſia in the New Teſtament is to be underſtood Lydia in its largeſt acceptation, or taken ſo as to include Ionia and Æolis; within which compaſs lay the ſeven cities, the churches whereof are ſtyled by the ſacred penman, the churches of Aſia; which I ſhall now proceed to deſcribe in their following order, and chiefly from Sir Paul Rycaut [r], as to their modern ſtate and condition.

3. Of Epheſus. I ſhall begin with the famous city Epheſus, not only becauſe we left St. Paul [s] arrived here, but alſo becauſe it is ſet firſt in order by the holy penman [t] St. John. As to its ſituation, it lies diſtant about forty-five Engliſh miles ſouth ſouth-eaſt from Smyrna, and about five miles from the ſea, accounted in ancient times for a maritime town, by reaſon of the river Cayſter, which runs by the city, and near to the ſea was capable of receiving the veſſels of thoſe days. Hence Strabo, ſpeaking of it, ſaith, this city has both a port and ſhipping belonging to it; but the port is very ſhallow, by reaſon of the great quantity of

[p] See Cic. Orat. pro Flacco.

[q] The only exception hereto is Acts xxvii. 2. where the coaſts of Aſia may denote all the coaſt from Cæſarea to Sidon, and ſo along Cicicia, Pamphylia, and Lycia, &c.

[r] Preſent State of Greek Church, chap. ii. pag. 41, &c.

[s] Acts xix. 1.

[t] Rev. ii. 1.

mud,

mud, which the Cayſter throws up; however the city daily increaſes, and is the principal mart of Aſia on this ſide of the mount Taurus. It is ſeated on the ſide of an hill, having a proſpect to the weſt toward a lovely plain, watered and embelliſhed with the pleaſant circles of the Cayſter, which turns and winds ſo wantonly through this plain, and with ſuch curious doublings, as has given occaſion to travellers to miſtake it for the Meander; which error may be the more confirmed by the name, which the Turks give it, of the Leſſer Mendres. Some marſhes there are not far diſtant, and yet ſo far as that the vapours of them ſeem not to reach or corrupt the air of the city. The ſoil produces abundantly woods of tamariſk, which overrunning the plains, render them delightful to the eyes of the beholders.

As to the dignity of this city, it was the metropolis of the proconſular Aſia, and alſo the ſeat of the primate of the Aſian dioceſe.

As to its ornaments, it was moſt celebrated among Heathen writers for the temple of Diana, which for its largeneſs, furniture, and workmanſhip, was eſteemed one of the ſeven wonders of the world. It is ſaid to have been four hundred and twenty-five feet long, two hundred and twenty feet broad, and to have been ſupported with an hundred and twenty-ſeven pillars of marble, each ſeventy feet in height, and twenty-ſeven of them moſt curiouſly wrought, and all the reſt poliſhed. The model of it is ſaid to have been contrived by one Cteſiphon, and that with ſo much art and curioſity of architecture, that it took up two hundred years before it was finiſhed. After it was finiſhed, it was fired ſeven times; one of which is ſaid to be on the very day that Socrates was poiſoned; and the laſt time, (when it was ſet on fire by one Eroſtratus, only to get himſelf a name,) on the ſame night that Alexander the Great was born, which gave occaſion to that witty ſcoff, that Diana, who was accounted one of the goddeſſes of *midwifery*, could not attend the preſervation of her temple, being then buſied about the birth of ſo great a prince.

PART II. a prince. However, as it is generally ſaid to have been firſt built by the warlike race of females the Amazons; ſo it is ſaid, after this laſt burning, to have been again rebuilt by the large and devout contributions of the ſame ſex. But theſe not being able to raiſe enough to perfect the work, Alexander the Great proffered, as is ſaid, to complete the work at his own expence, on condition that his name might be entitled to the whole fabrick. But this offer was handſomely refuſed by the compliment of a witty Epheſian, alleging, *That it was not ſeemly that one God ſhould contribute to the temple of another.*

And as this city was famous in the times of Heatheniſm for the temple of Diana, ſo in the times of Chriſtianity it was adorned with a beautiful and magnificent church, honoured with the name of St. John, who for a conſiderable time reſided in this city, and governed the churches of Aſia. This church is ſtill ſtanding, concerning which, and the preſent condition of the city, take the following account from Sir Paul Rycaut, p. 44, &c. of his forecited book.

But nothing appears more remarkable and ſtately to a ſtranger, in his near approach to this place, than the caſtle on the hill, and the lofty fabrick of St. John's church, now converted to a Turkiſh moſque; the biggeſt pillar in which is five Turkiſh pikes and a half in compaſs, which is upwards of four Engliſh yards. Theſe lifting up their heads amongſt other ruins and humble cottages of the preſent inhabitants, ſeem to promiſe that magnificent ſtructure, which renowned and made famous this city in ancient hiſtory. But at the entrance a perſon ſtumbles at pillars of porphyry, and finds an uneaſy paſſage over ſubverted temples and palaces: the memory of what they have been is not preſerved by tradition; and few or no inſcriptions remain to direct us. Some marks there are of a building more ample and ſtately than the reſt, which ſeems to have been ſeated in the ſuburbs of the city without the walls, and therefore gives us cauſe to conjecture it to have been the temple of Diana, the metropolitan

ſhrine

ſhrine of all others dedicated to that goddeſs, anciently adjoining to the Ortygian grove and Cenchrian ſtream, where ſhe and Apollo were reported in fables to be born from Latona. This probably might have been the temple of that goddeſs, which all Aſia [u] and the world worſhipped, and cauſed that riot and pother amongſt the ſilverſmiths of this place. Under the ruins of this temple we deſcended about thirty ſtairs with lights in our hands, where we entered into divers narrow paſſages, with many turnings and windings, that it was neceſſary to make uſe of a clew of thread to guide us, which ſome therefore call a labyrinth: but to me it ſeemed no other than the foundation of the temple, which for fabricks of that weight and magnificence is convenient, as I conceive, according to the rules of the beſt architecture. The air below was moiſt, and of a ſuffocating heat, which nouriſhed bats of a prodigious bigneſs, which ofttimes ſtruck at our torches, as enemies unto light, and companions of thoſe ſpirits which inhabit the Stygian darkneſs. Not far from hence was a ſtately lavatory of porphyry, called St. John's Font, the diameter of which was above ſeven Turkiſh pikes, wherein, it is reported, he baptized great multitudes of believers. Not far from hence was ſhewn us the cave of the ſeven Sleepers, the ſtory of which, whether true or falſe, is yet current through the world, and believed ſo far by the Chriſtians who anciently inhabited Epheſus, that they have erected a chapel in memory of them, part of which remains unto this day, and the painting as yet not wholly defaced.

The theatre is almoſt wholly deſtroyed, few ſeats being there remaining; and of other ruins no certain knowledge can be had; the [x] inſcriptions which I found being for the moſt part ſo disfigured and broken off from the portals of gates and triumphal arches, as that they can little ſatisfy any man's curioſity.

[u] Acts xix. 27.

[x] The inſcriptions, ſuch as they are, are given us in Sir Paul Rycaut's Treatiſe.

Over

PART II. Over a gate, which appears to have been in the middle of the city, are divers figures engraven, ſtill plain and not much defaced, which ſeem to repreſent the ſtory of Hector's body drawn about the city of Troy by Achilles; but is without reaſon fancied by ſome to be a deſcription of the firſt Chriſtian perſecutions. For I having no ſuch ſtrength of imagination to repreſent it to me in that form, and obſerving likewiſe that the ſtones do not exactly ſquare each with the other, am induced to believe that they were fetched from ſome other place, and fixed there for ornament in more modern times. The aqueduct on the eaſt ſide, agreeable to the ancient magnificence and honour of ſo renowned a city, appears not very antique, at leaſt ſeems to have been repaired in latter times, in regard that ſome ſtones, which are found there, are reverſed in the walls, with inſcriptions denoting Marcus Aurelius; and therefore ſeems to have been placed by the Turks, as caſually they came to hand, at the time that they firſt took poſſeſſion of that city, when for ſome years it flouriſhed even in their days, before the Ottoman family became maſters of Conſtantinople, or thoſe parts of the Leſſer Aſia. But now the relics of the Gentiles, the Chriſtians, and the Turks are ſubverted, and lie unknown, and heaped promiſcuouſly together: for the whole town is nothing but a habitation of herdſmen and farmers, living in low and humble cottages of dirt, covered on the top with earth, ſheltered from the extremity of weather by mighty maſſes of ruinous walls, the pride and oſtentation of former days, and the emblem in theſe of the frailty of the world, and the tranſient vanity of human glory. For I cannot, but with many reflections on the wiſdom and providence of Almighty God, (who caſts down one and raiſes another,) and on the ſtrange alterations and *metamorphoſes* of worldly things, take a proſpect of this city of Epheſus, being as well changed in the variety of names as of conditions. For as Pliny ſaith, during the Trojan war, it was called Alope, then Ortygia, then Morgas, then Epheſus, and now by the

Turks

Turks [y] Ayaſaluck. This place, where once Chriſtianity ſo flouriſhed, as to be a mother church, and the ſee of a metropolitan Biſhop, cannot now ſhew one family of Chriſtians: ſo hath the ſecret providence of God diſpoſed affairs, too deep and myſterious for us to ſearch into. CHAP. V. SECT. I.

4. Of Smyrna.

The ſecond church of Aſia, mentioned by [z] St. John, is that of Smyrna, which, as I am apt to believe, ſaith [a] Sir Paul Rycaut, had anciently its chief ſituation upon, and on the ſide of the ſouth hills, which we call the *windmill hills* over Santa Veneranda; but being ſhaken with earthquakes, was afterwards, for the convenience of trade, reedified, for the moſt part in a bottom or level, being removed from a more wholeſome air of a riſing hill, (which ſtill retains in its ruinous footſteps the marks and remembrances of its ancient glory,) to a place of bogs and fens, which in the autumn evaporated thoſe fumes and atoms, which engendered malignant fevers, and proved moſt fatal to Engliſh bodies; though now for ſome years paſt, the lower parts being inhabited, the ditches drained, and the bogs turned into gardens, and the air purified by the fire and ſmoke of many inhabitants, this place cannot, in my opinion, be eſteemed leſs healthful than any other maritime city in the Levant. This city is ſtill the moſt happy and flouriſhing of all the other ſiſter churches, having ſtill the honour to be a metropolis, and to rule over thoſe which were formerly coequals with it. The convenience of its port and harbour (being one of the fineſt bays in the world) cauſed the Chriſtian merchants to chooſe it for the chief ſcale of the Turkiſh empire; whoſe trade increaſing, and thereby the cuſtoms of the Grand Signior, it began in theſe late years to be taken notice of by the principal miniſters of ſtate, and to acquire a renown above all the cities in the Leſſer Aſia. For this cauſe the famous Vi-

[y] Sir Paul Ricaut tells us, that the Turkiſh name ſeems to be derived from Ἅγιος in Greek, *hack* being a termination in Turkiſh of the abſtract, as *neſs* in Engliſh; for inſtance, *holy*, *holineſs*, and the like.

[z] Rev. ii. 8.

[a] Preſent State of the Greek Church, chap. ii. p. 33, &c.

PART II. ſier Achmet, ſon of Kuperlee, caſt his eyes upon it, and underſtanding in what manner this city was neglected, how its ancient buildings and royal ſtructures were deſtroyed, its aqueducts decayed, and no public edifice remaining agreeable to the ſtate and glory of ſuch a mart and emporium, famous through the world, was moved to take a reſolution to reſtore in ſome meaſure the priſtine magnificence of this city. Which undertaking to do at his own charge and expence, he erected a ſtately [b] *baſaſteene*, (which is a place where ſhops are kept, like our *exchange*;) a ſumptuous *chane*, with a bagnio and ſtables belonging to it, all built of free-ſtone and covered with lead, except the ſtables, (which ſtones were brought from the ancient ruins of the old Smyrna;) and alſo formed and raiſed a handſome ſtructure for the cuſtomhouſe upon piles of wood, within the ſea. For convenience of all which, he erected a ſtately aqueduct, and joined ſo many ſtreams of water into one current, that not only the new buildings were ſupplied therewith, but alſo (beſides ten old fountains which were dry, but again repaired) ſeventy-three new fountains were added to this city: ſo that whereas formerly ſome houſes were forced to fetch their water from far, now every family is well accommodated, and every ſtreet as well ſupplied therewith, as moſt cities are which are ſeated in the great continent of Aſia. All which was finiſhed and completed in the year of our Lord 1677.

This is the preſent ſtate and condition of Smyrna in theſe modern times: how it was anciently, we ſhall beſt underſtand from hiſtory, and from the remains of antiquity; of which few are diſcernible, as namely, the theatre, which was about the year 1675 wholly ruined by the Turks, and the ſtones carried down to raiſe the new edifices. At the deſtruction whereof, it is obſervable, that

[b] A *beſaſteene* ſeems to be the ſame which is termed a *bazar* by Mr. Maundrell, and a *chane* the ſame which Mr. Maundrell writes a *kane*, telling us withal, that it is a certain public lodging, founded in charity for the uſe of travellers. See his Journ. from Aleppo, &c. p. 2.

in

in the midſt of one of the main walls there was found incloſed about a buſhel of medals, all of the ſtamp of Galienus the emperor; of which I myſelf procured ſome, judging that this theatre, which was almoſt as ancient as the city itſelf, might be repaired afterwards by Galienus; and this copper coin there incloſed in memory of this emperor, that future ages might acknowledge him to have been the builder of that ſtately fabric, whenſoever time or enemies ſhould bring it to deſtruction. Over the gate of the upper caſtle on the hill, the Roman eagles continue ſtill engraved; and not far from thence is the tomb of Polycarpus, one of the firſt bleſſed martyrs of the Goſpel of Jeſus Chriſt, who was put to death in the theatre. At the gate of this caſtle we ſpeak of, there is a great head of ſtone immured in the wall, ſomething reſembling the head of an Amazon, which the Turks call Coidaſa, and thereof have this ſtory: that in ancient times the Archipelago, or Ægean ſea, was firm land; but when Alexander the Great, intending to make his conqueſt as far as the Eaſt Indies, was refuſed paſſage through the countries of this Coidaſa, to whom the Archipelago, then firm land, was ſubject; he in revenge cut that neck of land, which we call the Helleſpont, and thereby let in the Propontis and Euxine ſea into her country, which made ſuch a deluge and inundation, as ever after overwhelmed that vaſt tract of land, which now makes a ſea, leaving only ſome few iſles, which were the tops of mountains, and make up all thoſe iſlands which we find in the Archipelago. And thus much we are aſſured from a piece of Turkiſh hiſtory. But it matters little what the Turks report or write in theſe caſes; for it is more probable, that that woman, which the Turks call Coidaſa, was that great Amazon Smyrna, which, Strabo ſaith, gave the name to this city, whoſe face may be that which we find enſtamped on medals with the inſcription of Σμυρναίων.

The people which built this city came from Epheſus, and diſpoſſeſſed the Leleges of their habitation, as Strabo reports; afterwards the Lydians demoliſhed the buildings;

PART II. ſo that for the ſpace of four hundred years it was inhabited rather like a village than a city, until Antigonus, and after him Lyſimachus, reſtored it to its ancient ſplendor. The city was chiefly built on the ſide of the hill; and it is now evident, ſince the great ruins round the town were digged up to ſupply the new buildings with ſtone, that all thoſe ruins on the eaſt ſide of the river Meles were no other than temples and burying places of the dead: and particularly that which we call the Temple of Janus; which being demoliſhed, proved no other than a vault full of ſepulchres, and might become the bodies of the monarchs and princes of this country. I once believed it to be the Homerium, or the ſquare porch, which, Strabo ſaith, was dedicated to Homer; (to whoſe birth this place is the firſt of the ſeven, which lays claim;) but my eyes have evinced the contrary, and it may rather be that large porch, which we find ſituated on the hill near to the caſtle.

5. Of Pergamus.

The third Epiſtle in the Revelation [c] of St. John is directed to the Church of Pergamus, called by the Turks Pergam, (as Sir Paul Rycaut [d] informs us,) lying about ſixty miles northward from Smyrna, once the regal city over the provinces of Myſia, Æolis, Ionia, Lydia, and Caria, and afterwards bequeathed to the Roman empire, by the will and teſtament of Attalus, the laſt king thereof. That which I obſerved of the city Pergamus, ſaith my author, as it now ſtands at preſent, is this, that its ſituation is on the ſide of a hill, which, Strabo ſaith, is in a conical form, having a proſpect unto a pleaſant and fruitful plain, watered by the river Caicus, and abounding with all ſorts of fruits. The earth alſo yielding with little pains or induſtry, cauſes the people to become lazy and negligent; which manured with the ſame care as is practiſed in the like naturally happy countries, would prove one of the moſt fertile gardens and paradiſes of the world. For from

[c] Rev. ii. 12.
[d] Preſent State of the Greek Church, pag. 78, &c.

the

the top of that ſmall hill, which overſhadows the city, (ſmall, I ſay, in reſpect of the adjacent mountains,) on which ſtands an ancient caſtle, or rather the walls thereof ill repaired, ſo pleaſant a proſpect diſcovers itſelf on all ſides of the plain, as for ſome time may well entertain the eyes of a ſtranger with great delight. The inhabitants being ſlothful, and abhorring labour, addict themſelves principally to thefts and robberies, being more pleaſed to ſeize a booty in their plains with rapine and violence, than with honeſt and religious labour to purchaſe their bread, by turning up the rich clods of their native ſoil; by which means this city goes more and more to decay and ruin, merely for want of induſtry. So that whereas about ten years paſt there were fifty-three ſtreets of this town inhabited, there are now only twenty-two frequented; the others are deſerted, and their buildings go to ruin. Here are ſtill many remains and appearances of antique buildings, ſuch as vaſt pillars of marble ſubverted. One place ſeems to have been the palace of the prince, ſtill conſerved by columns of poliſhed marble, which, like buttreſſes, ſupport the wall for at leaſt fifty paces in length. There are alſo the ruins of ſeveral churches; one of which, more ſpacious and magnificent than the reſt, is, by tradition of the Greeks of that country, reported to have been dedicated to St. John, and to have been the cathedral of that city. Several other churches are poſſeſſed by the Mahometans, and employed to their ſuperſtitious devotion, amongſt which (as reported by the Greeks, and confeſſed by the Turks) there are two; one anciently dedicated to St. John, and another to St. Demetrius, both which the Turks have relinquiſhed; the firſt becauſe, as report goes, the walls fall as much by night as they are built by day; and the other, becauſe the door of the *menarch*, or ſteeple, which above, where they call to prayers, points always towards Mecha, which is to the ſouth-eaſt, did in a miraculous manner, after it was built, turn itſelf to the north, to which point that door now looks; of which I myſelf have been an eye-witneſs: but what deceit may have been herein

PART II. herein contrived by the Greek maſons, I am not able to aver. There are alſo vaſt ruins without the city, of arched work; and ſome remainders of a theatre: but there wanting inſcriptions and tradition of the inhabitants to direct us, we were wholly in the dark, and could make no certain conjectures or judgment of what they might have been: only it is probable, that ſuch vaſt piles of building are the relics of public edifices. Through the upper part of this city of Pergamus runs a very plentiful ſtream of water, which in many places is honoured by antiquity with magnificent arches in form of a bridge; and this ſtream I apprehend to have been named Selimus. It is obſervable, that in the city are many vaults under ground, almoſt under every houſe, and under every ſtreet, which muſt have been either ciſterns or conveyances for water. And thus much ſhall ſerve to have ſpoken of Pergamus.

6. Of Thyatira.

The fourth Epiſtle [c] in the book of Revelation was ſent to the church of Thyatira, which, [f] on account of likeneſs of name, is by the Chriſtians commonly taken to be the ſame with the city called by the Turks Tyria, about twenty-five miles diſtant from Epheſus, but falſely; this lying quite another way from the place where (according to the accounts given of it by ancient authors) Thyatira lay, and where Sir Paul Rycaut happily found its remains; concerning which he gives this account [g].

Being ſatisfied that Tyria, ſo called by the Turks, could not be Thyatira, we paſſed on ſouth-eaſt from Pergamus through the plains, with hopes to find ſome ruins on the north ſide of the Phrygian river, which is the [h] Hermus; and being guided thereunto by Ferrarius, who placed Thyatira between Sardis and Pergamus, viz. thirty miles from the firſt, and fifty-eight miles from the latter ſouthward; and taking likewiſe direction in our journey from Strabo, who ſays, from Pergamus toward the ſouth is a ridge of hills; on the other ſide of which, in the way to

[c] Rev. ii. 18.
[f] Preſent State, &c. p. 54.
[g] Preſent State, &c. p. 70, &c.
[h] Page 55.

Sardis,

Sardis, ſtands the city Thyatira, a colony of the Macedonians. In this journey, when we ſuppoſed ourſelves to draw near to the place which we ſearched for, we made enquiry of the Turks for ancient ruins, who directed us to a certain place, which they call Mormor, or Marble, called ſo from the large quarries of marble which ariſe there, and are the fineſt and whiteſt veins that ever I beheld; of which there remained certain ruined houſes; but they were ſo evidently modern, that they looked nothing like the ancient Thyatira, but rather the ſubverſion of ſome Turkiſh buildings; which, as we underſtood afterwards, had been deſerted by its inhabitants, and that they removed thence to a more commodious ſituation not far diſtant, which they denominated from the white marble rocks of their old habitation, calling it Akhiſar, or *White Caſtle.* CHAP. V. SECT. I.

To that place thence, being about five Engliſh miles, we bent our courſe, and found it a city well inhabited, and conſiderable for the trade of cottons. At our entrance into this city, caſting our eyes on pillars and broken ſtones, with rare ſculptures, and on certain inſcriptions, which at a diſtance were ſo fair that they ſeemed almoſt legible; we immediately apprehended, that this muſt have been the ancient Thyatira: farther enquiry gave light to our conjectures, and changed our probable into arguments of demonſtration. For entering now within the gates of the town, and eſpying carved works in ſtone, more antique than the Turkiſh nation itſelf, and better poliſhed than what was ever effected by their art and induſtry, we immediately concluded, that we had certainly found that of which we had been ſo long in queſt; the which was more aſſuredly confirmed, ſo ſoon as we read an inſcription, which we took for a pedeſtal of a pillar in the midſt of the market-place, which ſerved to ſupport the new building. The inſcription in Engliſh begins thus; *The moſt potent council of the Thyatirenians,* &c. This inſcription, wherein Thyatira is named, put us beyond all doubt of having found the city for which we looked, and gave us encouragement

PART II. couragement to make further examination herein: ſo that proceeding forwards we found the ſtone of a ſepulchre, of which a tanner made uſe, filled with hides and lime, and on which there was an inſcription, wherein there was mention likewiſe made of the *moſt potent and moſt great city of the Thyatirenians.* We found alſo on a large ſepulchre, placed in an open court belonging to a Turk of quality, another inſcription, wherein is mention made of the *moſt excellent city of the Thyatirenians;* with others to the ſame purpoſe [i].

The city of Akhiſar, which now on aſſurance we may adventure to call Thyatira, is ſituated near to that river, which Pliny calls the Lycus; which though it waters not the town, yet it improves and makes plentiful thoſe pleaſant plains, through which it runs. But for the town itſelf, it receives ſo full a ſtream from a neighbouring hill, as is divided (according to the report of the inhabitants) into three thouſand ſeven hundred rivulets; ſo that every houſe flows, and every ſtreet is ſupplied with full channels of delightful and cryſtalline waters, cool and ſweet to the taſte, and light on the ſtomach. And beſides all the air is wholeſome, and the country round rich and delightful, and in all points agreeable to the foundation of ſo renowned a city; which cauſes it likewiſe in our days to flouriſh with trade, and to be more happy than her other deſolate and comfortleſs ſiſters.

7. Of Sardis. The church mentioned fifth [k] in order by St. John, is that of Sardis, ſeated on the Pactolus, and the royal city of the kings of Lydia, and ſo of Crœſus, the laſt Lydian king, who was conquered by Cyrus, the firſt Perſian Emperor. In the time of Xerxes, being taken by the Greeks, it ſo ſtartled him, that he commanded one of his attendants to ſay aloud every day, whilſt he was at dinner, [l] *The*

[i] The inſcription may be ſeen at large in Sir Paul Rycaut's Treatiſe, referred to, pag. 73 to 78.

[k] Rev. iii. 1.

[l] Dr. Heylin obſerves hereupon, that the like courſe was taken by the Parliaments of France, as long as Calais remained in the hands of the Engliſh. Coſmogr. pag. 660.

Grecians

Grecians have taken Sardis, continuing that *memento* till it ſhould be recovered. Being overthrown by a moſt terrible earthquake, it was re-edified at the coſt of Tiberius, continuing long after the metropolis of the province of Lydia. Strabo tells us, that it was a great and ancient city, and yet of later date than the ſtate of the Trojans. It had in his time a caſtle well fortified, the mountain Tmolus hanging over the city; on the top of which was erected an high tower of white ſtone, built after the Perſian manner: from whence is a pleaſing proſpect over all the adjacent plains; and thence alſo you may take a view of the Cayſter. Out of the Tmolus flows the Pactolus, whoſe ſtreams of ancient times carried great flakes of gold with its current; from whence Crœſus and his anceſtors amaſſed their riches: but now the ſprings of gold are failed. The rivers Pactolus and Hylas fall into the Hermus, and afterwards thoſe three, joined with more ignoble ſtreams, empty themſelves into the Phocian ſea, now called Fogia, or rather Fochia. But Sir Paul Rycaut [m] tells us, that whatſoever this city was in former days, it is now only a poor habitation of ſhepherds, living in low and humble cottages; howſoever the ancient pillars and ruins lift up their heads, as unwilling to loſe the memory of their ancient glory. This city is alſo ſeated at the foot of the Tmolus, as Strabo before mentioned hath well deſcribed it. The caſtle, which is erected on a high and ſteep mountain, is very difficult to aſcend, and almoſt inacceſſible by force of arms. But being on the top, there appears the moſt pleaſant proſpect that ever my eyes beheld, to which the Pactolus gives a wonderful embelliſhment, which turns and winds ſo delightfully through all the plains, watering all parts about in that manner, as to make that country exceeding fertile and rich, and from hence might give occaſion of that ſaying, that the Pactolus ran with golden ſtreams.

CHAP. V. SECT. I.

The church mentioned by St. John [n] in the fifth place

8. Of Philadelphia.

[m] Preſent State of the Greek Church, pag. 75—78.

[n] Rev. iii. 7.

is

PART II. is that of Philadelphia, honoured formerly with the dignity of a metropolitan, as well as Sardis and Thyatira. The reaſon whereof (for otherwiſe it was contrary to the practice both of church and ſtate, to have in one province more than one metropolis) is thought to have been the reſpect had to theſe ſeveral churches, in regard to their primitive antiquity and foundation by St. John the Apoſtle, as it was generally believed. This city lies about twenty-ſeven miles to the ſouth-eaſt from Sardis, as Sir Paul Rycaut [o] informs us, who adds, that it is now inhabited by the Turks, and by them called Ala-ſhakir, or the *Fair City*, ſtill retaining the form of a city, with ſomething of trade to invite people to it, being the road of the Perſian caravans; though the walls which encompaſs it are decayed in many places, and, according to the cuſtom of the Turks, are wholly neglected. Beſides which there is little of antiquity remaining, unleſs the ruins of a church dedicated to St. John, made a dunghill to receive the offals of dead beaſts. However God has been pleaſed to preſerve ſome in this place to make profeſſion of the Chriſtian faith; for it being inhabited by many Greeks, it is adorned with no leſs than twelve churches; of which St. Mary's and St. George's are the chief, which we viſited. There the chief Papa's preſented before us ſome manuſcripts of the Goſpel, pretending them to be very ancient; but we could hardly be perſuaded to believe them ſo, becauſe the Goſpel of St. John, as the prime Apoſtle of Aſia, was prefixed in the firſt place, and becauſe the chapters were not diſpoſed in the due form and order, but according to the method obſerved in their miſſals.

The ſituation of Philadelphia is on the riſing of the mountain Tmolus, having a pleaſant proſpect on the plains beneath, well furniſhed with divers villages, and watered, as I take it, by the Pactolus. The only rarity, which the Turks ſhew in that place to travellers, is a wall of men's bones, which they report to have been erected by the

[o] Preſent State, &c. p. 73, &c.

prince

prince which firſt took that city, who having ſlaughtered many of the beſieged in a ſally, for the terror of thoſe which ſurvived raiſed a wall of their bones, which is ſo well cemented, and the bones ſo entire, that I brought a piece thereof with me from thence. CHAP. V. SECT. I.

9. Of Laodicea.

The laſt of the ſeven churches of Aſia, mentioned by St. John [p], is that of Laodicea, which, Strabo tells us, being before but a ſmall place, grew great and conſiderable in his own and the foregoing age. Sir Paul Rycaut [q] gives us this account of it. Laodicea is another of thoſe cities, which is alſo forgotten in its name, and overwhelmed in its ruins; and yet we certainly diſcovered it about four days journey ſouth-eaſt from Tyria, [r] a city about twenty-five miles from Epheſus, and commonly miſtaken, by reaſon of the likeneſs of names, (as has been before obſerved,) for Thyatira.

The firſt place, which we imagined might be Laodicea, was a city called by the Turks Dingizlee; being ſo eſteemed by the Greeks who there inhabit, and are not above forty in number, where they have a little church. But little credit are we to give unto them concerning the ancient condition of their nation; for they who are in thoſe parts, and have loſt their own language, and ſpeak and underſtand no other tongue than the Turkiſh, are not competent judges of the antiquities, which extend themſelves beyond the time of the Turks. Howſoever the ſituation of that place, which is exceedingly pleaſant, and not far diſtant certainly from the true Laodicea, might yield us reaſon ſufficient to enquire for it in that city, which is planted with all ſorts of fruit-trees, watered with plentiful ſtreams, and abounds with all proviſions either neceſſary or convenient for livelihood, ſo that the Turks compare it with the air and fruitfulneſs of Damaſcus. The outward walls are ancient, but neglected, after the Turkiſh cuſtom: the city within built low, after the modern faſhion of that

[p] Rev. iii. 14.
[q] Preſent State of the Greek Church, p. 56—64.
[r] Ibid. p. 54.

country,

PART II. country, and is chiefly maintained by a trade of Bogaſines. Some few churches there are, which appear to have been built by the Chriſtians, now converted into moſques; ſo that nothing appeared in this caſe, which could induce us to concur in opinion with the Greeks, that this place was Laodicea. But being informed by the Turks of certain ruins about four miles diſtant from thence, called by them Eſki-hiſar, or the *Old Caſtle*, curioſity led us thither; where being entered, we found a city of a vaſt circumference, ſubverted and overthrown, ſituated on three or four ſmall hills. What we had firſt ſight of was an aqueduct, which guided us to the reſt: beneath which was a river, which I call the Lycus, nouriſhed with two other ſtreams, which I call Aſopus and Caper, that ſo the ſituation may agree with the deſcription which Pliny gives of it. This certainly can have been no other than the ancient Laodicea, according to the deſcription of geographers, anciently called Dioſpolis. Here within we found, beſides a multitude of other ruins, three large amphitheatres, and a circus; the three were of a round form, conſiſting of about fifty ſeats, one above the other, the ſtones of which were not much diſplaced. The circus was long, and at the end thereof was a cave, where the wild beaſts were kept, deſigned for the Roman ſports, over the mouth of which was an arch, with an inſcription [s] to the emperor Veſpaſian. Many other ruins there were of mighty fabrics, of which we could receive no knowledge, nor make conjectures, nor could we be guided by inſcriptions: for time and earthquakes had ſo ſtrangely defaced all things, that, beſides the theatre, there ſcarce remained one ſtone upon the other. It ſeems that this city ſuffered much by Mithridates Eupator: yet the excellency of the ſoil, and the riches of the citizens, quickly repaired the damages, and reſtored it again to its priſtine happineſs: for, as I ſaid, the ſituation of it is elevated on two or three pleaſant mounts rather than hills, which overſee the moſt

[s] The inſcription may be ſeen at large in my author, pag. 61.

rich

rich and delightful plains of all Phrygia. It hath to the north the mountain Cadmus, being diſtant, as may be conjectured, about ten Engliſh miles, from whence the Lycus hath its ſource, and overflows thoſe paſtures round about; which in the time of Auguſtus Cæſar bred numerous flocks of black ſheep, which, for the fineneſs of the fleece, far exceeded the Mileſian wools. And thus the riches of their woollen manufacture being added to the donative of two thouſand talents, which Hiero bequeathed to that people, might be a conſiderable revenue to the public, and ſerve to raiſe them out of the duſt, when overthrown by earthquakes. For when Nero was the fourth time conſul, Laodicea, ſaith Tacitus, was then ſorely ſhaken by an earthquake, (the fate of moſt of the great cities of Aſia,) which notwithſtanding was re-edified by the puiſſance of its own riches; but relapſing again into the ſame calamity, was deſerted by its inhabitants, and became irrecoverably loſt, not only as to its priſtine condition of proſperity, but alſo to its very name, having now no other exiſtence or being, than what wiſe and learned men have conſerved in the hiſtories thereof.

CHAP. V. SECT. I.

SECT. II.

Of St. Paul's Voyages and Travels from his leaving Epheſus, till his coming to Jeruſalem.

HAVING thus given an account of the ſeven Churches in Aſia, to which the ſeven Epiſtles recorded in the Revelation of St. John were ſent by God's immediate appointment; I ſhall now proceed with the voyages and travels of Paul, whom we left preaching at Epheſus; where having ſtaid two[1] years and upwards, after the

1. St. Paul departs from Epheſus into Macedonia. A. D. 52, 53, 54.

[1] Acts xix. 10.

PART II. uproar [u] occaſioned by Demetrius the ſilverſmith was ceaſed, he called to him the diſciples, and embracing them,
A. D. 55. took his leave of them, and ſo departed for to go into Macedonia, the ſeveral parts whereof he probably at this time went over, thereby preaching the Goſpel round about from Jeruſalem to [x] Illyricum.

2. Of Illyricum and Dalmatia. For Illyricum was a province lying to the north and north-weſt of Macedonia, along the eaſtern coaſt of the Adriatic Gulf, or Gulf of Venice. It was diſtinguiſhed into two parts; Liburnia to the north, where now lies Croatia; and Dalmatia to the ſouth, ſtill retaining the ſame name, and being the country to which Titus went, as St. Paul informs Timothy, in his ſecond Epiſtle to him, chap. iv. ver. 10.

3. St. Paul comes into Greece. A. D. 55. When St. Paul had gone over thoſe parts, he came into Greece, a country renowned throughout the ancient world for learning and arts, inſomuch that they divided wiſdom among themſelves, looking upon it as if it belonged only to them, and hence ſtyling all other nations *barbarians*. To this St. Paul alludes, when he ſaith, [y] *I am a debtor both to the Greek and to the barbarian, to the wiſe and to the unwiſe.*

4. Of the extent of Macedonia and Achaia, or Greece in the acceptation of the New Teſtament. As to the ſignification of the name or extent of Greece, it was uſed by common writers to denote Macedonia, Epirus, Theſſaly, Hellas, or Greece properly ſo called, and the Peloponneſe, now Morea. But the Romans diſtinguiſhed all theſe only into two provinces, viz. Macedonia and Achaia; under the former of which they comprehended Epirus and Theſſaly; under the latter, Greece properly ſo called, and the Peloponneſe. Now the word Greece, as it is taken in the Old Teſtament in the largeſt ſenſe, ſo as to include Macedonia, ſo in the New Teſtament it is plainly taken excluſively of Macedonia, and as equivalent to Achaia in the Roman acceptation of it; that is, ſo as to include not only Greece properly ſo called, but

[u] Acts xx. i.
[x] Rom. xv. 19.
[y] Rom. i. 14.

alſo

alſo the Peloponneſe, wherein lay Achaia Propria, and the city Corinth ſtood, which St. Paul is ſuppoſed to have viſited during his three months ſtay at this time in Greece.

5. St. Paul comes to Aſſos in the Aſiatic continent.

St. Paul being after this [z] reſolved for Syria, and underſtanding that the Jews had a deſign to kill him by the way, he altered the courſe of his journey, not going the direct way out of Greece, but returning through Macedonia to Philippi, and ſailing thence to Troas; whence, after a week's ſtay, he went by land to [a] Aſſos, a ſea-port town at the ſouth-weſt part of the province of Troas, and lying over-againſt the iſle Leſbos, or Metelin; which therefore St. Paul touched at next.

6. St. Paul ſails to Mitylene.

For St. Paul taking ſhipping at Aſſos, came to [b] Mitylene, one of the principal cities of the iſle Leſbos, and which in time became the moſt conſiderable, ſo as to give name long ſince to the whole iſle, hence called now-a-days Metelin. It is reckoned to be about ſeven miles from the main land of Troas, and to be one of the largeſt iſles in the Archipelago; upon which account, as alſo of its ſituation near the mouth of the Helleſpont, it is thought [c] worthy of a fortreſs, and the defence of the Ottoman ſword. It is memorable for the many eminent perſons, which it has produced, as Sappho, the inventreſs of Saphic verſes; Alcæus, a famous lyric poet; Pittacus, one of the ſeven wiſe men of Greece; Theophraſtus, that noble phyſician and philoſopher; to which may be added Arion, the celebrated muſician. As for the city Mitylene, it is ſeated on the eaſt ſide of the iſland, in a peninſula, with a commodious haven on each ſide.

7. To Chios.

Sailing from Mitylene, St. Paul came the next day [d] over-againſt Chios, an iſle alſo in the Archipelago, next to Leſbos or Metelin, both in ſituation and bigneſs; whence alſo this iſle is eſteemed [e] by the Turks worthy of a fort.

[z] Acts xx. 3—6.
[a] Acts xx. 13.
[b] Acts xx. 14.
[c] Rycaut's Preſent State of the Greek Church, p. 337.
[d] Acts xx. 15.
[e] Preſent State of Greek Ch. p. 337.

PART II. Its chief town is of the ſame name, and both now-a-days commonly termed Scio. This iſle lies over-againſt Smyrna, and is reckoned not above four leagues diſtant from the Aſiatic continent. We are informed by [f] Sir Paul Rycaut, that in no place of the Turkiſh dominions do the Chriſtians enjoy more freedom in their religion and eſtates, than in this iſle; to which they are entitled by an ancient capitulation made with Sultan Mahomet II. to whom they ſurrendered themſelves on compoſition and articles of liberty, and of enjoyment of their eſtates; which to this day is maintained ſo faithfully, that a Turk cannot ſtrike or abuſe a Chriſtian without ſevere correction. Here the men wear hats and clothes almoſt after the Spaniſh mode; carry the crucifix in proceſſion through the ſtreets, and exerciſe their religion with all freedom. This iſland produces the moſt excellent [g] maſtich in the world; and I think (ſaith my author) there is no place where it is ſo good, and in ſo great abundance; and herein they pay their tribute to the grand Signior. In this place both the Greek and the Roman religions are profeſſed. The chief families of the latter ſort are two, and thoſe of conſiderable eſteem, viz. the Moneſi, alias Giuſtiniani, and Borgheſi. Theſe latter are noble, but the firſt have been princes, who having in the year 1345 been ſent thither from Liguria, or parts of Genoa, as governors, afterwards became ſupreme lords of that iſland, which they ruled with abſolute authority, until the Turks approaching as near to them as Magneſia, and having poſſeſſed themſelves of that capital city, they judged their ſmall city incapable to reſiſt; and therefore, like the remoter parts of Raguſi, they addreſſed themſelves with all humility and ſubjection to demand peace. This place has ſtoutly engaged among the other cities and iſlands in the contention of Homer's birth; but in our times (as Sir Paul Rycaut obſerves) it

[f] Pref. State, &c. p. 357, 358.

[g] Iſidore in his Origines tells us, that the iſle took the name of Chios, from its abounding in maſtich, this being called Chios in the Syriac language. The gum ſo called proceeds from the lentiſk tree.

is

is so far from having gained the reputation of producing many wise men, that it is become contemptible to a proverb, there being amongst the Greeks a common proverb, importing, that *a wise man is as rare amongst them, as a green horse.* This island is celebrated by the ancient poets [h] for the wine and figs that came from thence, and by others [i] for its marble and white earth. CHAP. V. SECT. II.

Setting sail from Chios or Scio, St. Paul arrived the [k] next day at Samos, another isle in the Archipelago, on the south-east of Chios, and about five miles from the Asiatic continent. The island is said to be very fruitful, and the wines of it exceeding pleasant; but, for want of trade and encouragement, they plant little more than they use. It was formerly a free commonwealth, and the inhabitants were so powerful, that they managed many prosperous wars against their neighbours. To pass by one of the Sibyls, who is said to be born here, the greatest glory of this isle may be justly esteemed, that it was the birth-place of Pythagoras, a person wiser than any of the seven wise men so renowned amongst the Greeks, and one of the fathers of philosophy, first bringing it into Greece, and from thence into Italy. This island, once so powerful, rich, and populous, is by the Turks reduced to that mean and depopulated condition, that a few pirates dare land and plunder it as they please; so that ever since 1676, no Turk durst venture to live upon it, lest he should be carried into captivity by these rovers. Sir P. Rycaut, [l] as he informs us, that in some of these islands are found the most expert divers under water in the world; so withal he tells us, that the best of these divers are of this isle Samos, and of another isle called Simo. He tells us, that he saw one of these employed in very cold weather, on occasion of an English boat, which was sunk by a ship's side, laden with tin and lead, in the port of Smyrna, in about eight fathom

S. St. Paul comes to Samos.

[h] Horace and Martial.
[i] Pliny and Strabo.
[k] Acts xx. 15.
[l] Pres. State, &c. p. 367, &c.

PART II. water; who, for want of heat rather than breath, (the weather being very cold in the month of January,) was forced to dive four times to fix four ropes to the boat; two of which he hooked within the rings of the head and ſtern, and two at each ſide in the midſhips; which he acted very dexterouſly, not miſſing at any time of that which he went about. Upon diſcourſe with him afterwards, he told me that he was born at Simo, where, at the age of three or four years, his father brought him to the ſea, and taught him to ſwim, and then to dive, which by degrees he ſo well learned, with other young companions, that their common practice was, to try, who could ſtay longeſt under the water; in which they were very emulous to exceed, becauſe it is the ſole trade of their poor iſland to cut ſponges; and he that is the moſt expert therein, gets the handſomeſt wife, and the beſt portion. This man farther informed me, that he never could ſtay under water, when his belly was full; but that in a morning, or at any time of the day faſting, in warm weather, and in a calm ſea, he could ſtay three quarters of an hour under water. He never heard of ſponges dipped in oil to hold in their mouths, as we vulgarly report; nor uſed they any other help, than, before they dived into the water, to fill their lungs with as much air as they could draw in. If they ſtaid long under water, they felt a pain in their ears, and many times blood iſſued thence and from their noſes; their eyes were always open, ſo that they could almoſt ſee as well under, as above the water. And indeed I obſerved (ſaith Sir Paul) that his eyes were glazed and burnt with the ſea, that they looked like glaſs, or the eyes of fiſh. But to return to the deſcription of the iſle Samos; which, as it lies over-againſt the Aſiatic continent, ſo it lies particularly oppoſite [m] to Trogyl-

[m] It is obſervable, that this clauſe, Acts xx. 15. *and tarried at Trogyllium*, is not read in the Alexandrian copy, nor Vulgar Latin, nor Æthiopic Verſion, nor in ſeveral MSS. and it ſeems to have been at firſt but a marginal note, being not well reconcileable to the courſe of St. Paul's voyages mentioned in the text.

lium,

lium, a cape and town of the like name, not much below Epheſus. CHAP. V. SECT. II.

South of Samos lies Patmos, now ſaid to be called Palmoſa, a little iſland, mountainous, but indifferently fruitful, eſpecially of wheat and pulſe; of other commodities not ſo well provided. On one of theſe mountains ſtands a town of the ſame name with the iſland, having on the top thereof a monaſtery of Greek Caloirs. The ſoil about the town being ſaid to be ſo incomparably barren, that nothing grows on or near it, but on ſuch earth as is brought thither from other places. Unto this iſland (as to others in other parts of the world) did the Roman emperors uſe to confine offenders; a puniſhment laid by Domitian on St. John the divine, who in this place wrote his Revelation to the churches of Aſia. So much the [n] text affirms for certain, as to the writing of it in this iſland: and the inhabitants by tradition ſhew an houſe on the north ſide of the town, in which it was written, and not far off the cave where it was revealed, both places being equally honoured by the Greeks and Latins. 9. Of the iſle Patmos.

To go on now with the courſe of St. Paul's voyage, who having left Samos, ſailed to [o] Miletus, a port-town on the Aſiatic continent in the province of Caria. It is memorable for being the birth-place of Thales, one of the ſeven wiſe men of Greece, and the father of the Ionic philoſophy; as alſo for the birth of Anaximander his ſcholar, Timotheus the muſician, and Anaximenes the philoſopher. There was another Miletus in Crete, or in a little iſle adjoining, and ſo appertaining to Crete, where St. Paul left [p] Trophimus ſick. The Miletus in Aſia, where St. Paul now was in his voyage to Syria, is at preſent called by the Turks (as Sir Paul Rycaut [q] informs us) Melas; not far diſtant from which, the true Mæander, called by the Turks Boluck Mendrees, 10. St. Paul comes to Miletus.

[n] Rev. i. 9.
[o] Acts xx. 15.
[p] 2 Tim. iv. 20.
[q] Preſent State, &c. p. 57.

PART II. or the *Great Meander*, falls more gently into the ſea, than it runs before. For though it encircles all the plain it runs through with wanton mazes, or innumerable turnings and windings, yet it runs with ſuch a rapid current, that it ſtirs up the earth and gravel from the bottom; ſo that we found not, ſaith Sir Paul, the ſtreams of water ſo clear and cryſtalline as we hoped to have enjoyed, when we ſat down to make our collation on the banks of the river.

11. St. Paul ſails from Miletus to Coos.

Loofing from Miletus, St. Paul came with a ſtrait courſe [r] unto Coos, another iſle of the Archipelago, lying near the ſouth-weſt point of Aſia the Leſſer. It is now commonly called Lango; and was formerly celebrated for its excellent wine. It is alſo memorable for the birth of Hippocrates the famous phyſician, and Apelles the famous painter. Here was formerly made that fine thin ſtuff, ſo much in uſe among the chief ladies of Rome, which at once ſhewed them both clothed and naked. In the ſuburbs of the chief town of this iſle, called by the ſame name as the iſle, ſtood a temple of Æſculapius, famous and rich, with offerings made to the ſame ſuppoſed Deity.

12. Thence to Rhodes.

From Coos St. Paul came the day [s] following to Rhodes, another famous iſle on the ſouth of the province of Caria, in the Leſſer Aſia, accounted for dignity next to Cyprus and Leſbos among the Aſiatic iſles. It was remarkable among the ancients for the clearneſs of its air; inſomuch that it is ſaid by ſome of them, that there is no day in the whole year, wherein the ſun does not ſhine there. On which ſcore Phœbus, or the ſun, was thought by them to have a peculiar kindneſs for this iſle, and was looked on as the more peculiar God thereof. Hence there was erected in the harbour of the city of Rhodes, and conſecrated to the ſun, a vaſt ſtatue of braſs, called *Coloſſus*, ſeventy cubits high, every finger of it being ſaid to be as big as an ordinary man; and ſtanding

[r] Acts xxi. 1. [s] Ibid.

aſtride

aſtride over the mouth of the harbour, ſo that the ſhips ſailed between his legs; on account of its vaſt bulk, reckoned one of the ſeven wonders of the world. It was thrown down by an earthquake; and ſome years after, the braſs thereof was carried by the Saracens into Egypt, nine hundred camels being loaded therewith. The city of Rhodes was eſteemed formerly one of the principal univerſities of the Roman empire, Rhodes, Marſeilles, Tarſus, Athens, and Alexandria, being reckoned the old academies of that empire.

13. St. Paul ſails to Patara.

Sailing from Rhodes, St. Paul touched next at [t] Patara, a ſea-port of Lycia, formerly beautified with a fair haven and many temples, one of them dedicated to Apollo, with an oracle in it, for wealth and credit not much inferior to that of Delphi.

14. Thence to Ptolemais.

At Patara St. Paul and his companions finding a ſhip bound for [u] Phœnicia, went aboard her, and leaving Cyprus on the left hand, they ſailed for Syria, and arrived at Tyre, where the ſhip was to unlade. Having ſtaid here a week, they took ſhip again, and came to [x] Ptolemais, of which take the following account from Mr. Maundrell [y].

Acra had anciently the name of Accho, and is another of the places, out of which the children of Iſrael could not drive the primitive inhabitants, Judg. i. 31. Being in aftertimes enlarged by Ptolemy the firſt, it was called by him, from his own name, Ptolemais. But now ſince it hath been in the poſſeſſion of the Turks, it has (according to the example of many other cities in Turkey) caſt off its Greek, and recovered ſome ſemblance of its old Hebrew name again, being called Acca, or Acra.

This city was for a long time the theatre of contention between the Chriſtians and Infidels, till at laſt, having

[t] Acts xxi. 1.
[u] Acts xxi. 2, 3.
[x] Acts xxi. 7.
[y] Journey from Aleppo to Jeruſalem, p. 52.

divers

PART II. divers times changed its maſters, it was by a long ſiege finally taken by the Turks, and ruined by them in ſuch a manner, as if they had thought they could never take a full revenge upon it for the blood it had coſt them, or ſufficiently prevent ſuch ſlaughters for the future. As to its ſituation, it enjoys all poſſible advantages both of ſea and land. On its north and eaſt ſides it is compaſſed with a ſpacious fertile plain; on the weſt it is waſhed by the Mediterranean ſea, and on the ſouth by a large bay extending from the city as far as mount Carmel.

But notwithſtanding all theſe advantages, it has never been able to recover itſelf ſince its laſt fatal overthrow. For beſides a large *kane*, in which the French factors have taken up their quarters, and a moſque, and a few poor cottages, you ſee nothing here, but a vaſt and ſpacious ruin. It is ſuch a ruin, however, as ſufficiently demonſtrates the ſtrength of the place in former times. It appears to have been encompaſſed on the land ſide by a double wall, defended with towers at ſmall diſtances; and without the walls are ditches, ramparts, and a kind of baſtions, faced with hewn ſtone. In the fields without theſe works we ſaw ſcattered up and down the ground ſeveral large balls of ſtone, of at leaſt thirteen or fourteen inches diameter, which were part of the ammunition uſed in battering the city, guns being then unknown. Within the walls there ſtill appear ſeveral ruins, which ſeem to diſtinguiſh themſelves from the general heap, by ſome marks of a greater ſtrength and magnificence. As firſt, thoſe of the cathedral church, dedicated to St. Andrew, which ſtands not far from the ſea-ſide, more high and conſpicuous than the other ruins. Secondly, the church of St. John, the tutelar ſaint of this city. Thirdly, the convent of the Knights Hoſpitallers, a place whoſe remaining walls ſufficiently teſtify its ancient ſtrength. And not far from the convent, the palace of the grand maſter of that order, the magni-

magnificence of which may be gueſſed from a large ſtair-caſe and part of a church ſtill remaining in it. Fourthly, ſome remains of a large church belonging to a nunnery, of which they tell us this memorable ſtory. The Turks having oppreſſed this city with a long and furious ſiege, at laſt entered it by ſtorm, May 19, 1291. In which great extremity, the abbeſs of this nunnery, fearing leſt ſhe and thoſe under her care might be forced to ſubmit to ſuch beſtialities as are uſual in caſes of that deplorable nature, uſed this cruel but generous means for ſecuring both her and them: ſhe ſummoned all her flock together, and exhorted them to cut and mangle their faces, as the only way to preſerve their virgin purity; and, to ſhew how much ſhe was in earneſt, ſhe immediately began before them all to make herſelf an example of her own counſel. The nuns were ſo animated by this heroical reſolution and pattern of the abbeſs, that they began inſtantly to follow her example, cutting off their noſes, and diſfiguring their faces with ſuch horrible gaſhes, as might excite horror rather than luſtful deſires in the beholders. The conſequence of which was, that the ſoldiers breaking into the nunnery, and ſeeing, inſtead of thoſe beautiful ladies they expected, ſuch tragical ſpectacles, took a revenge for their diſappointed luſts, by putting them all to the ſword: thus reſtoring them, as in charity we may ſuppoſe, to a new and inviolable beauty. But to go on, many other ruins here are of churches, palaces, monaſteries, forts, &c. extended for more than half a mile in length; in all which you may diſcern marks of ſo much ſtrength, as if every building in the city had been contrived for war and defence. This is the preſent ſtate of Ptolemais, given us by an ingenious perſon, who ſaw it in 1697.

CHAP. V. SECT. II.

From hence, having ſtaid one day, St. Paul[z] with his

[z] Acts xxi. 8.

company

PART II. company departed, and came to Cæſarea, where they were entertained by Philip the Evangeliſt, and one of the ſeven deacons. Having tarried here many days, they went up thence [a] to Jeruſalem, where the brethren received them gladly.

15. St. Paul comes to Cæſarea, and thence to Jeruſalem. A. D. 56.

[a] Acts xxi. 15.

CHAP.

CHAP. VI.

Of St. Paul's Travels and Voyages, from his being ſent a Priſoner to Rome, till his Martyrdom or Death.

NOT long after his return to Jeruſalem, St. Paul being in the [a] Temple, was laid hold of by the Jews, as a man that taught all men every where againſt the people of the Jews, and againſt the law, and that place. And ſo great was their rage againſt the Apoſtle, that they went about to kill him; and had done it, had they not been prevented by the chief captain's coming with ſome ſoldiers to quell the uproar, who took him out of their hands, and commanded him to be carried to the caſtle. After ſome time the chief captain, Claudius Lyſias, being informed of a [b] conſpiracy of the Jews to kill St. Paul, ordered ſome ſoldiers to convey him to Felix, the then governor of Judea, who reſided at Cæſarea. 1. St. Paul is apprehended and ſent a priſoner to Felix. A. D. 56.

Accordingly the ſoldiers took St. Paul, and brought him by night to Antipatris, a place formerly called Capharſalama; but being rebuilt, or at leaſt enlarged or beautified, by Herod, it was by him named Antipatris, in honour of his father Antipater. 2. Of Antipatris.

On the morrow the foot-ſoldiers returning to the caſtle at Jeruſalem, left the horſemen that were ſent to go with St. Paul to Cæſarea. Where St. Paul being preſented to the governor, and kept in a place called Herod's Judgment-hall, and having been often heard by Felix, and afterwards by Porcius Feſtus, the ſucceeding governor; and at length, being obliged to make his appeal to Cæſar himſelf; it was after ſome time [c] determined that he ſhould be ſent into Italy. Hereupon he, with certain other priſoners, was delivered to a centurion of Auguſtus's band, named Julius; and they all went aboard a ſhip of 3. St. Paul is brought to Cæſarea. A. D. 57. A. D. 58. 4. Being ſent to Italy, he goes aboard

[a] Acts xxi. 27, &c.
[b] Acts xxiii. 12—35.
[c] Acts xxvii. 1—5.

Adra-

PART II. Adramyttium, a ſea-port town in Myſia in the leſſer Aſia, lying over-againſt the iſle Leſbos, or Metelin, and not far from Troas.

a ſhip of Adramyttium. A. D. 58.

Setting ſail they took their courſe by [d] Sidon, and ſo under Cyprus, and then over the ſea of Cilicia and Pamphylia, till they came to Myra, a city of Lycia. As for Lycia, it was a province lying between Pamphylia to the eaſt, and Caria to the weſt, Lydia (or Aſia proper in the Scripture ſenſe) with Phrygia to the north, and the ſea to the ſouth. In this province it is, that the moſt famous and chief mountain of all the Aſiatic continent begins, named Taurus.

5. He comes to Myra in Lycia.

The city Myra, at which St. Paul now touched, was the metropolis of the province of Lycia, when under the Romans; and by conſequence an archbiſhop's ſee, when Chriſtian. St. Nicholas, one of the biſhops hereof in the primitive times, is ſaid to have been a great patron of ſcholars; his feſtival, annually holden on the ſixth of December, is celebrated in the church of Rome with ſeveral paſtimes, and ſtill in ſome ſchools here in [e] England, (as in that of Burford in Oxfordſhire, ſaith my author,) for a feaſt and a play-day.

6. Of Alexandria.

At this place the centurion found a ſhip of [f] Alexandria, that was bound for Italy. For Alexandria is a city on the coaſt of Egypt, and was then one of the moſt celebrated marts in the world, and ſtill is in ſufficient repute for merchandize or trade. The great cauſe of the abatement of its trade has been the diſcovery of the paſſage to the Eaſt Indies by the Cape of Good Hope, or on the ſouth of Afric. For before this diſcovery, the whole ſpice trade was carried into this part of the world through this city, the ſpices being brought from the Eaſt Indies up the Red Sea to Egypt, and from thence by land on camels to Alexandria. It takes its name from Alexander the Great, by whom it was built and peopled with Greeks, imme-

[d] Acts xxvii. 1—5.
[e] Dr. Heylin's Coſmogr. on the place.
[f] Acts xxvii. 6.

diately

diately after his conqueſt of Egypt. It was afterwards the regal ſeat of the Ptolemies, whilſt Egypt maintained the ſtate of a kingdom; and when it became a province of the Roman empire, it continued the metropolis or principal city of it. It was adorned with many ſtately buildings, of which the moſt memorable was the temple of Serapis, for ſumptuous workmanſhip and magnificence of the fabric inferior to none but the Roman capitol. Here was alſo a noble library erected by Ptolemy Philadelphus, who had ſtored it with 700000, or as others, 500000 volumes; and unfortunately burnt in the war between Julius Cæſar and Pompey. The city is built on a promontory over-againſt the ſmall iſle of Pharos, which is now joined to the land, and a fort built upon it by the Turks for the ſecurity of the port. In this little iſle the LXXII. Interpreters are ſaid to have tranſlated the Hebrew Bible into Greek, (from the number of the tranſlators commonly called the Septuagint,) and that in ſo many diſtinct cells or ſmall apartments, and yet all of them to have agreed in the ſame words. The biſhop of Alexandria has from the primitive times had the title of Patriarch. CHAP. VI.

7. St. Paul comes over-againſt Cnidus.

St. Paul being put into the ſhip of Alexandria, after many days [g] ſlow ſail, came over-againſt Cnidus, a city ſtanding on a promontory or foreland of the ſame name, in that part of the province of Caria, which was more peculiarly called Doris. This city was remarkable for the worſhip of Venus, and for the celebrated ſtatue of Venus, made by the famous artificer Praxiteles.

8. He ſails along Crete.

The maſter of the ſhip, [h] wherein St. Paul was, deſigned, it ſeems, to have taken the ſhorteſt cut to Italy, ſailing from the place where they now were over-againſt Cnidus directly weſtward, and ſo keeping to the north of Crete. But the wind not ſuffering them, they were obliged to alter their intended courſe of ſailing, and to let the ſhip ſail under the eaſt and ſouth coaſt of Crete, which is one of the nobleſt iſles in the Mediterranean ſea, being for-

[g] Acts xxvii. 7. [h] Ibid.

merly

PART II. merly ſtyled Hecatompolis, as having an hundred conſiderable towns or cities; as alſo Macarios, or Macaroneſus, the *Happy Iſland*, from the goodneſs of the ſoil, and temper of the air. It is now commonly called Candia, from its principal town Candia, which was an archbiſhop's ſee, great, rich, and populous, as long as it continued in the hands of the Venetians; and ſtood the longeſt ſiege againſt the Turks of any place in the whole world, but was at laſt forced to ſubmit in 1669. This iſle lies over-againſt the mouth or entrance of the Ægean ſea, or Archipelago, and at a pretty near equal diſtance from Europe, Aſia, and Afric. The inland parts are very mountainous, yet fruitful, eſpecially of wines called Muſcadine; but it is deficient in corn. It was very famous among the ancients on many accounts, but chiefly for being the place where, in the more early ages of the world, reigned Saturn, the father of Jupiter, who was born here, and nurſed ſecretly in the hill Ida. For by a compact made between Saturn and his brother Titan, Saturn being to enjoy the kingdom only for his own life, and all his male children to be murdered as ſoon as born; Jupiter, by the care of his mother, was conveyed away and ſecretly nurſed in the mountain aforeſaid.

Here alſo reigned Minos and Rhadamanthus, whoſe laws were of ſo great repute among the Grecians, and who for their equity are feigned by the poets to be (together with Æacus) the judges in hell.

Here alſo was the ſo much celebrated labyrinth made by Dædalus, ſo full of various windings and turnings, that it is ſaid to have been impoſſible for one once got in, to find his way out again, but by the help of a clew of thread.

The inhabitants were formerly eſteemed good ſeamen, but remarkably addicted to lying, and ſome other vices. Whence a ſwinging lie was wont to be called proverbially a Cretian lie. This and their other faults are ſtruck at by the poet Epimenides, a native of this iſland, whoſe verſe on this occaſion is cited at large by St. Paul in his Epiſtle

to

to Titus, chap. i. ver. 12. They are alſo included in another proverb [i] above mentioned, being one of the three nations which began with a *K*, or in Engliſh *C*, and were worſe than any others. CHAP. VI.

9. Of Salmone.

On the eaſtern ſhore of this iſland is a promontory or cape, called formerly Salmone [k], and ſaid ſtill to retain that name, which therefore is mentioned by the ſacred writer in St. Paul's coaſting along this iſle; who tells us withal, that they paſſed the ſaid cape not without difficulty.

10. St. Paul comes to the Fair Haven near to Laſea.

Having paſſed it, they came unto a place of the ſame iſle, called the Fair Haven, reaſonably ſuppoſed to be the ſame with, or at leaſt a part of that coaſt of Crete, which is called by Stephanus the Fair Shore or Coaſt; who tells us alſo, that there was adjoining a city or great village, which without doubt is that mentioned by the ſacred writer, namely Laſea [l].

11. The ſhip ſets out for Phœnice, an haven in Crete.

The place where they now were (notwithſtanding its fine name) being not a [m] commodious haven to winter in, the centurion, upon the advice of the maſter and owner of the ſhip, but contrary to the advice of our Apoſtle St. Paul, departed thence, deſigning to reach, if they could by any means, to Phœnice, and there to winter, it being an haven of Crete, lying towards the ſouth-weſt and north-weſt.

12. It runs under the iſland Clauda.

Hereupon [n] when the ſouth wind blew ſoftly, ſuppoſing that they had obtained their purpoſe, looſing thence, they ſailed cloſe by Crete. But not long after there ariſing a tempeſtuous wind, they were forced to let the ſhip drive, which ran under a certain little iſle on the ſouth-weſt coaſt of Crete, called Clauda.

13. The ſhip is toſſed with a tempeſt, and driven up and down the Adriatic ſea.

Here [o] fearing leſt they ſhould fall into the quickſands, they ſtruck ſail, and let their ſhip drive again, the tempeſt continuing for no leſs than a fortnight's time, and the ſhip being driven up and down in the Adria, that is, the Adriatic ſea, whereby was denoted all the ſea lying be-

[i] Chap. iv. Sect. 1. Numb. 6.
[k] Acts xxvii. 7.
[l] Acts xxvii. 8.
[m] Acts xxvii. 12.
[n] Acts xxvii. 13—16.
[o] Acts xxvii. 17—27.

PART II. tween Crete and Sicily, together with the lower parts of Italy.

14. When the fourteenth night [p] was come, about mid-night the ſeamen perceived that they drew near to ſome land. Whereupon, to prevent falling upon rocks, they caſt anchor, wiſhing for day. And when day was come, they could plainly ſee the land, but knew not what country it was. However, diſcovering a certain creek, they were minded, if poſſible, to thruſt the ſhip into it. To which end taking up anchor, and hoiſting up the mainſail, they made for the ſhore. But falling into a place where two different ſtreams or courſes of the ſea met, the ſhip ran aground; and the fore part ſtuck faſt, but the hinder part was broken with the violence of the waves. Upon which, thoſe that could ſwim, by the centurion's command, caſting themſelves firſt into the ſea, got to land; and the reſt, ſome on boards, and ſome on broken pieces of the ſhip, eſcaped likewiſe all ſafe to land, according to what St. Paul had foretold; though there were no fewer than 276 perſons in the ſhip. Being got to land, they underſtood that the iſland was called Melita [q], being ſo named by the Greeks (as is probably conjectured) from the abundance of honey, which this iſle formerly yielded; the word *meli* in the Greek language denoting honey. It yielded likewiſe great abundance of cotton-wool, which they ſow as we do corn. For the commodity of which wool, and the cloth made of it, the Romans had this iſle in great eſteem; thinking themſelves very happy, when they had gained it from the Carthaginians. Here is alſo no ſmall ſtore of excellent fruits, both for taſte and colour. And yet the iſle is ſituate wholly upon a rock, being not above three feet deep in earth; and the ſtrength of it depends on its rocky coaſts and havens. It is computed to be not above twelve miles broad, and twenty long, diſtant from Sicily about ſixty miles, and much more from the coaſt of Afric. For which reaſon it is very improperly

The ſhip is broken, but all the perſons get ſafe to land in the iſle Melita.

[p] Acts xxvii. 27—44.

[q] Acts xxviii. 1.

reckoned

reckoned by ſome geographers among the African iſles; nor can any other reaſon be aſſigned for the firſt occaſion hereof, unleſs it was becauſe it formerly belonged to Carthage. It is now-a-days called Malta; and is remarkable on account of its being granted to the knights of St. John of Jeruſalem by Charles V. after they were beaten out of the iſle of Rhodes by the Turks in 1530; whence as they were before called commonly the knights of Rhodes, ſo are they now-a-days commonly called the knights of Malta. Theſe knights are in number 1000, of whom 500 are to be reſident in the iſland. The other 500 are diſperſed through Chriſtendom in their ſeveral ſeminaries, which are in France, Italy, and Germany. There was alſo a ſeminary for them in England, till it was ſuppreſſed by king Henry VIII. Over every one of their ſeminaries they have a Grand Prior, and they are ſaid to have ſtill among them a titular Grand Prior of England. The chief of the whole order is ſtyled Great Maſter of the Hoſpital of St. John of Jeruſalem, and the others are frequently ſtyled Knights Hoſpitallers. Hence ſeveral places formerly belonging to them here in England ſtill retain ſomewhat of their title, being commonly called in ſhort Spitals. CHAP. VI.

15. St. Paul ſails from Melita to Syracuſe.

It is now time to think of St. Paul again, who after three months [r] departed in another ſhip of Alexandria, which had wintered in the iſle, and whoſe ſign was Caſtor and Pollux; and landing next at Syracuſe, he and his company tarried there three days. This Syracuſe was once the principal city of the whole iſland of Sicily, on the eaſtern coaſt whereof it lies. Nay, it was for ſome time the greateſt and beſt city the Greeks poſſeſſed in any part of the world. It was very ſtrong, and had a fine proſpect from every entrance, both by ſea and land. The port thereof, which had the ſea on both ſides of it, was for the moſt part environed with beautiful buildings; and that part of it which was without the city was on both ſides banked up and ſuſtained with very fair walls of mar-

[r] Acts xxviii. 11, 12.

PART II. ble. Strabo tells us, it was about twenty-two miles in circumference; and Livy and Plutarch acquaint us, that the ſpoil of it was almoſt equal to that of Carthage, when it was taken and ſacked by Marcellus the Roman general, about two hundred and ten years before the birth of our Saviour. In ſtorming this place, Archimedes, the moſt celebrated mathematician, was ſlain by a common ſoldier, whilſt he was intent upon his mathematical ſtudies. He is eſteemed the firſt inventor of the ſphere; of which he made one of that art and bigneſs, that ſtanding within it, one might ſee the ſeveral motions of the celeſtial orbs. He made alſo divers military engines, which, during the ſiege of the city, very much galled the Romans. On account of theſe his great endowments and abilities, Marcellus the Roman general was extremely concerned and grieved, when he was informed of his being killed, he having, as is ſaid, given particular orders, that care ſhould be taken of him, and no hurt or affront offered him. After its being deſtroyed by Marcellus, it did however recover again, and had three walls, three caſtles, and a marble gate, and could ſet out twelve thouſand horſe, and four hundred ſhips. But it has never well recovered the blow given it by the Saracens in 884, who then razed it to the ground. For whereas it was before an archbiſhop's ſee, it is now but a biſhop's ſee, ſmall, and not very populous. Mr. Sandys tells us, that it ſtands now on a little iſle, (which was only one of the four parts which compoſed it anciently,) having a ſtrong caſtle well fortified, and was itſelf ſtrongly walled, when he ſaw it, having two noble havens.

16. St. Paul comes to Rhegium in Italy.

From hence St. Paul came to Rhegium [s], now Reggio, a ſea-port at the toe of Italy, and oppoſite to Meſſina in Sicily. It is ſuppoſed to have this name given it by the Greeks, as judging Sicily to have been *broken off* from Italy by the ſea hereabout. It is an archbiſhop's ſee, and very conſiderable at this day for trade, though it has been

[s] Acts xxviii. 13.

formerly

formerly ſurpriſed and plundered ſeveral times by the Mahometans. CHAP. VI.

17. Thence to Puteoli. Having ſtaid one day at Rhegium, the ſouth wind blowing, St. Paul [t] came the next day to Puteoli, now called commonly Pozzuoli, a city in Terra di Lavoro, (a province of the kingdom of Naples,) and a biſhop's ſee, under the archbiſhop of Naples. It ſtands upon an hill in a creek of the ſea, and juſt oppoſite to Baiæ on the other ſide of the creek, and famous among the Roman writers. There are within the bounds of this city thirty-five natural baths, of different ſorts of warm waters, very uſeful for the cure of ſeveral diſeaſes; and from theſe baths or pits of water, called in Latin Putei, the town is thought to have taken the name of Puteoli. There are very many Roman antiquities and natural rarities in it, not eaſily to be found elſewhere.

18. Thence to Appii Forum and the Three Taverns, and ſo to Rome. Finding ſome Chriſtians at Puteoli, St. Paul ſtaid there a week, and then ſet forward in his journey to Rome, being met in the way by ſome Chriſtians [u] at Appii Forum, a place about fifty miles diſtant from Rome, and thought to be ſo called from the ſame Appius that gave name to the Appian Way. Others met St. Paul at the Three Taverns or Inns, being places of reception or entertainment about thirty miles from Rome. St. Paul ſeeing the Chriſtians of Rome thus come to meet him, was greatly encouraged hereby, and gave God particular thanks on the occaſion. Being conducted into the city of Rome, the reſt of the priſoners were delivered over to the captain of the guard; but St. Paul was permitted (probably at the requeſt and recommendation of Julius the centurion, who brought him from Judea) to dwell in a private houſe, with a ſoldier to ſecure and guard him. In which manner he lived two whole years, receiving all that came unto him, and preaching the Goſpel without any moleſtation. And here the ſacred Scripture ends the account it gives us of St. Paul's travels and voyages; and A. D. 58, 59.

[t] Acts xxviii. 13.

[u] Acts xxviii. 14—31.

PART II. therefore I might here end this chapter, the city of Rome being too well known, to need being deſcribed as to its ſituation; and affording too much copiouſneſs of matter on other heads, to be here inſiſted upon. But however I ſhall add in ſhort (from the Rev. Dr. Cave [x]) the beſt account we have left us of St. Paul's travels and voyages, during the remaining part of his life.

19. Of St. Paul's travels after the account given in Scripture. A. D. 60, 61.

That St. Paul after two years cuſtody was perfectly reſtored to liberty, is agreed upon by learned writers; but which way he directed after this the courſe of his travels, is not abſolutely certain. By ſome he is ſaid to have returned into Greece and the parts of Aſia, upon no other ground (as is probably conjectured) than a few intimations in ſome of his Epiſtles that he intended to do ſo. By others he is thought to have preached both in the eaſtern and weſtern parts, which is not inconſiſtent with the time he had after his departure from Rome. But of the latter we have better evidence. An author beyond all exception, and St. Paul's contemporary and fellow-labourer, I mean Clemens, in his famous Epiſtle to the Corinthians expreſsly tells us, that being a preacher both in the eaſt and weſt, he taught righteouſneſs to the whole world, and went to the *utmoſt bounds of the eaſt and weſt.*

20. He is reported to come into Spain and Britain.

Probable it is, that he went into Spain, a thing which himſelf [y] tells us he had formerly once and again reſolved on. Certain it is that the ancients [z] do generally aſſert it, without ſeeming in the leaſt to doubt of it. Theodoret and others tell us, that he preached not only in Spain, but that he went to other nations, and brought the Goſpel into the Iſles of the Sea, by which he undoubtedly means Britain, and therefore elſewhere reckons the Gauls and Britons among the nations which the Apoſtles, and particularly the Tent-maker, perſuaded to embrace the law of Chriſt. Nor is he the only man that has ſaid it;

[x] See Life of St. Paul, p. 109, &c.

[y] Rom. xv. 24. 28.

[z] Epiphan. Chryſoſt. Cyril. Catech. Athan.

others

others[a] having given in their teſtimony and ſuffrage in this caſe. CHAP. VI.

21. He returns to Rome, and is beheaded. A. D. 65.

To what other parts of the world St. Paul preached the Goſpel, we find no certain footſteps in antiquity, nor any farther mention of him till his return to Rome, which probably was about the eighth or ninth year of Nero's reign. Here he met with Peter, and was together with him thrown into priſon; no doubt in the general perſecution raiſed againſt the Chriſtians, under a pretence that they had fired the city. Beſides the general, we may reaſonably ſuppoſe there were particular cauſes of his impriſonment. Some of the ancients make him engaged with Peter, in procuring the fall of Simon Magus; and that derived the Emperor's fury and rage upon him. St. Chryſoſtom gives us this account; that having converted one of Nero's concubines, a woman of whom he was infinitely fond, and reduced her to a life of great ſtrictneſs and chaſtity, ſo that now ſhe wholly refuſed to comply with his wanton and impure embraces; the Emperor ſtormed hereat, calling the Apoſtle a villain and impoſtor, a wretched perverter and debaucher of others, giving order that he ſhould be caſt into priſon; and when he ſtill perſiſted to perſuade the lady to continue her chaſte and pious reſolutions, commanding him to be put to death. How long he remained in priſon, is not certainly known. At laſt his execution was reſolved on. Being come to the place,

22. Aquæ Salviæ the place of his execution.

which was the Aquæ Salviæ, three miles from Rome, he cheerfully gave his neck to the fatal ſtroke. For being a Roman, he might not be crucified, and therefore he was beheaded. From the inſtrument of his execution, the cuſtom no doubt firſt aroſe, that, in all pictures and images of this Apoſtle, he is conſtantly repreſented with a ſword in his right hand.

23. The place of his burial.

He was buried in the Via Oſtienſis, about two miles from Rome; over whoſe grave about the year 318, Conſtantine the Great, at the inſtance of Pope Sylveſter, built

[a] Sophron, &c.

PART II. a ſtately church within a farm, which Lucina, a noble Chriſtian matron of Rome, had long before ſettled upon that church. He adorned it with an hundred of the beſt marble columns, and beautified it with the moſt exquiſite workmanſhip; the many rich gifts and endowments, which he beſtowed upon it, being particularly ſet down in the life of Sylveſter. This church, as too narrow and little for the honour of ſo great an Apoſtle, Valentinian, or rather Theodoſius the emperor, (the one but finiſhing what the other began,) by a reſcript directed to Salluſtius, præfect of the city, cauſed to be taken down, and a larger and more noble church to be built in the room of it: farther beautified (as appears from an ancient inſcription) by Placida the empreſs, at the perſuaſion of Leo, biſhop of Rome. What other additions of wealth, honour, or ſtatelineſs, it has received ſince, is not material to enquire.

CHAP.

CHAP. VII.

Of ſuch Countries and other Places, as are mentioned, or referred to, in the Books of the New Teſtament, which follow after the Goſpels, and fall not in with the Courſe of St. Paul's Travels.

THERE are ſome few countries and one city, which fall not well in with the deſcription of the courſe of St. Paul's travels; and therefore remain to be here ſpoken of. They are moſt of them mentioned Acts ii. 9. where amongſt thoſe that came together and heard the Twelve ſpeak, every man in his own language, on the day of Pentecoſt and upon the deſcent of the Holy Ghoſt, are reckoned Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia.

I ſhall begin with Meſopotamia, as lying next to Syria (already deſcribed) eaſtward, between the two famous rivers Euphrates and Tigris, whence it takes its name; Meſopotamia in the Greek tongue importing as much as Mid-River Land. 1. Of Meſopotamia.

In the forementioned country, in the weſtern or north-weſt part thereof, on a river which runs into Euphrates, lay the city Charran, mentioned by St. Stephen the protomartyr, called [b] in the Old Teſtament Haran, and ſo named (as is thought) in memory of Haran the ſon of Terah, and brother of Abraham and father of Lot, this being the place to which Terah removed when he left Ur of the Chaldees, and where he died. It was called, with a little alteration, by the Romans, Carræ, and was made memorable on account of a great overthrow they received here by the Parthians. 2. Of Charran.

Chaldæa, or the land of the Chaldæans, out of which Abraham originally came with his father, lies to the ſouth of Meſopotamia, being divided from it by the river Eu- 3. Of Chaldæa.

[b] Gen. xi. 31, 32.

phrates

PART II. phrates and Tigris, as is alſo Arabia Deſerta. However, as the ſouth-weſt part of Meſopotamia is by ſome [c] ancient writers aſcribed to Arabia Deſerta, ſo it ſeems the ſouth-eaſt part of it was reckoned ſometimes as pertaining to Chaldæa. On which account Ur, ſeated in Meſopotamia between Niſibis and Tigris, is not improbably conceived to have been the ſame with Ur of the Chaldees, the birth-place of Abraham; and hereby is cleared what St. Stephen ſaith, Acts vii. 2, 3, 4. *The God of glory appeared unto our father Abraham when he was in Meſopotamia, before he dwelt in Charran, and ſaid, Get thee out of thy country, &c.—Then came he out of the land of the Chaldæans, and dwelt in Charran.*

4. Of Elam, or country of the Elamites. To the eaſt of Chaldæa, on the other ſide of the river Euphrates, lay Perſia, which in the more early times of the world was denoted by the word Elam, the word Perſia being not uſed in the Old Teſtament before the prophecies of Ezekiel and Daniel, but the word Elam made uſe of to denote that country and people. And in the ſame ſenſe, no doubt, is it to be underſtood in the forecited place of the Acts of the Apoſtles. Only it is to be obſerved, that the name does more properly belong to the region of Elymais in Perſia; and that it ſeems to have been taken from Elam, one of the ſons of Shem, who ſettled here, Gen. x. 22.

5. Of Media. To the north of Elam, or Perſia more properly ſo called, lay Media, or the country of the Medes, frequently mentioned in the hiſtory of the Old Teſtament, and particularly by the prophet Daniel, who lived when Belſhazzar the king of the Chaldæans was ſlain, and Darius the Median took the kingdom; and who proſpered in the reign of Darius, and of Cyrus the Perſian, who ſucceeded Darius, and founded the empire of Perſia. This country doubtleſs took its name from Madai, one of the ſons of Japhet, Gen. x. 2.

6. Of Parthia. To the eaſt of Media lay Parthia, which for a long time

[c] Xenoph. Cyr. Exped.

was

was only an appendix or appurtenance of Media, and ſo together with it devolved to the kings of Perſia, and all together brought under the Grecian yoke by Alexander the Great; under which it continued till Arſaces, a noble Parthian, wreſted his own country, and the other provinces lying eaſt of Euphrates, out of the hands of the Greeks, and erected the Parthian kingdom. With the ſucceſſors of Arſaces the Romans had ſeveral engagements, till at length the Parthians ſubmitted themſelves to Auguſtus Cæſar and the Romans, ſo far as to receive for their kings ſuch as ſhould be appointed by the Roman emperor and ſenate. But this ſubmiſſion was of no long continuance. CHAP. VII.

It will be requiſite only to obſerve further, in reference to the before-mentioned provinces, lying to the eaſt of Euphrates, viz. Parthia, Media, Elam, and Meſopotamia; that there lived a great many Jews [d], probably deſcendants of thoſe that were carried away captive by the kings of Aſſyria and Babylon; whence it is that we find the inhabitants of theſe countries at Jeruſalem on the day of Pentecoſt.

7. Of Libya and Cyrene.

But beſides theſe, we find mentioned by the ſacred writer, the *dwellers in the parts of Libya about Cyrene.* Of which, Libya in its largeſt acceptation is taken to denote the whole Libyan or African continent, being the ſouth-weſt part of the three general parts, into which the world was anciently divided. But in its proper acceptation Libya denotes the parts of the ſaid continent lying along the Mediterranean Sea, from Egypt eaſtward to the greater Syrtis, or Gulf of Sidra, weſtward.

Within Libya Propria in the weſtern part of it ſtood Cyrene, a city of great note, and once of ſuch power, as to contend with Carthage for ſome preeminences. It was the chief city of this country, which is therefore ſtyled by ſome Cyrenaica, and by the ſacred writer paraphraſtically, Libya about Cyrene. The city itſelf is ſa-

[d] Philo. Leg. ad Caium.

mous

PART II. mous for being the birth-place of Eratoſthenes the mathematician, Callimachus the poet, and, in holy Writ, of that Simon, whom the Jews compelled to bear our Saviour's croſs. Nor need we wonder, that when Egypt, particularly Alexandria, abounded with ſuch vaſt numbers of Jews, that fifty thouſand of them were there ſlain at one time, there ſhould be ſome colonies or proſelytes of them in the neighbouring country of Libya properly ſo called, or Cyrenaica, ſome of whom ſhould among others come up to Jeruſalem at the feaſt of Pentecoſt.

I have now gone through the Geography of the New Teſtament, having given an account of the ſituation of the ſeveral countries and other places therein mentioned; and withal having taken notice of ſuch particulars as have rendered the places more remarkable; this mixture of Hiſtory tending to take off the dryneſs of bare Geography, and to render the whole pleaſant and entertaining, as well as uſeful to the reader.

A CHRO-

A

CHRONOLOGICAL TABLE

OF THE

MOST REMARKABLE PASSAGES

OF

ST. PAUL'S TRAVELS AND VOYAGES, &c.

Which ſerves to ſhew the diſtinct Times of his ſaid Travels and Voyages, and ſo to illuſtrate the Hiſtory of the New Teſtament.

A

CHRONOLOGICAL TABLE.

A. D.	REMARKABLE PASSAGES.
33	Our Lord's crucifixion, reſurrection, and aſcenſion. The deſcent of the Holy Ghoſt, or the day of the Pentecoſt, or Whitſunday, which was this year, May 24.
34	The office of deacons inſtituted. The perſecution in which St. Stephen was ſtoned. Philip, the deacon and evangeliſt, preaches at Samaria, and among others converts Simon Magus: as he did afterwards the Eunuch, and baptizes him.
35	Saul, or St. Paul, is converted, and goes into Arabia.
37	St. Paul returns out of Arabia to Damaſcus, where he preaches Chriſt: for which reaſon the Jews there ſought to kill him.
38	St. Paul eſcapes from Damaſcus to Jeruſalem, whence after fifteen days time he goes to Cæſarea: thence to Tarſus.
39	St. Peter converts Cornelius.
40	Pilate having been baniſhed A. D. 37. by the Emperor Caligula, to Vienne in France, now hangs himſelf.

Herod

A. D.	REMARKABLE PASSAGES.
40	Herod the tetrarch of Galilee was likewiſe this year baniſhed by the ſame Emperor to Lyons in France.
41	Barnabas is ſent by the Apoſtles to Antioch.
42	Barnabas fetches St. Paul from Tarſus to Antioch: where St. Luke was probably one of their diſciples.
43	Diſciples were now firſt called Chriſtians at Antioch.
44	St. Paul and Barnabas come up to Jeruſalem. St. Matthew probably about this time wrote his Goſpel: and the Apoſtles left Jeruſalem to go and preach in other countries. St. James was beheaded about the paſſover this year by Herod, who dies himſelf not long after at Cæſarea.
45	St. Paul and Barnabas ſet forth from Antioch to preach, and come to Cyprus, and ſo to Antioch in Piſidia.
46	St. Paul and Barnabas come to Iconium, Lyſtra, and Derbe. Timothy was now converted.
47	St. Paul and Barnabas return to Antioch in Syria.
48	Now ariſes the controverſy about *circumciſion* at Antioch.
49	St. Paul and Barnabas go up to Jeruſalem about it, where a council is held, and a ſynodical or canonical epiſtle is agreed on.
50	St. Peter, Paul, and Barnabas were now all together at Antioch: where Paul withſtood Peter; and a diſſenſion aroſe between Paul and Barnabas about taking John ſurnamed Mark with them.
51	St. Paul with Silas and Timothy go through Phrygia, Galatia, &c. to Theſſalonica.
52	St. Paul goes from Theſſalonica to Beroea and Athens,

and

A. D.	REMARKABLE PASSAGES.
52	and ſo to Corinth; whence he is thought to have written his *firſt* Epiſtle to the Theſſalonians.
53	St. Paul being ſtill at Corinth is now thought to have written his *ſecond* Epiſtle to the Theſſalonians.
54	St. Paul leaving Corinth ſails to Epheſus, whence he goes to Cæſarea, and ſo to the paſſover at Jeruſalem. Thence he returns to Antioch in Syria, and through Galatia and Phrygia to Epheſus; where he now makes a long ſtay.
57	St. Paul being ſtill in Aſia, probably at Epheſus, is now thought to write his *firſt* Epiſtle to the Corinthians, and alſo that to the Galatians. And at the end of this ſame year, or beginning of the next, he is thought to have written his *ſecond* Epiſtle to the Corinthians. Leaving Epheſus on the account of Demetrius, he comes to Troas, and ſo through Macedonia into Greece, and probably into Corinth; whence he is now thought to have written his Epiſtle to the Romans.
58	St. Paul leaving Greece goes to Troas, and ſails to Miletus, and thence to Phœnicia, and ſo comes to Jeruſalem: where he is apprehended, and ſent priſoner to Cæſarea.
60	After two years, being had before Feſtus and King Agrippa, St. Paul appeals to Cæſar; and is ſent to Rome, and caſt on the iſle Malta.
61	After three months ſtay at Malta, St. Paul comes to Syracuſe, &c. and ſo at length to Rome, about February, in the ſeventh year of Nero.
62	St. Paul having been now *two whole years at Rome*, wrote *four Epiſtles*, viz. to the Philippians, Epheſians, Coloſſians, and Philemon.
63	Having now his liberty, St. Paul ſtaid ſome time ſtill in Italy, during which time he wrote the Epiſtle to the Hebrews.

A. D.	REMARKABLE PASSAGES.
65	St. Paul wrote his *firſt* Epiſtle to Timothy, and alſo that to Titus.
67	St. Paul now returning to Rome again, is taken and kept a cloſe priſoner. Now he wrote his *ſecond* Epiſtle to Timothy.
68	St. Paul, and alſo St. Peter, is ſaid now to have ſuffered martyrdom at or near Rome.
96	St. John the Apoſtle wrote the *Revelation*; and, after Domitian's death, returned from the iſle of Patmos to Epheſus.
98	St. John did now write his Goſpel, at the requeſt of the biſhops of Aſia.

NOTES.

NOTES

ON THE

FIRST PART OF THE HISTORICAL GEOGRAPHY

OF THE

OLD TESTAMENT.

Chap. III. Sect. ii. §. 12.

ONCE more, the prophet Jeremiah, foretelling the taking of Babylon by Cyrus the Great, has this expreſſion, ch. li. ver. 27. *Call together againſt her the kingdoms of Ararat and Minni,* &c.] I cannot omit obſerving, that it is not altogether improbable, that the name Armenia might be made up of Ararat and Minni, or Menni, as it is written by ſome. And it is plain, that the Syriac interpreter of Jeremy did take Menni to denote Armenia; as alſo did the Chaldee paraphraſt Jonathan.

Chap. III. Sect. ii. §. 46.

I muſt now ſpeak ſomething of the colonies of Magog.] I look upon this to be a proper place to take notice, that although the Swediſh hiſtorians may with ſome probability eſteem themſelves to be colonies of Magog, yet it ſeems very abſurd for them to go about to ſhew the world, that *the kingdom of Sweden is the moſt ancient kingdom in Eu-*

rope, and that this country was after the deluge ſooner ſtored with inhabitants than the other parts of Europe. Foraſmuch as it is not likely, that the firſt planters of Europe ſhould ſettle themſelves in the more northern and unfruitful parts of it, before they had *ſtored* or filled the more ſouthern and fruitful countries of it.

Chap. III. Sect. iv. §. 24.

That the Caphtorim were ſituated near to the Caſluhim, &c.] I am not ignorant that ſome learned men, particularly Bochart, contend, that the Caphtorim were ſeated in Cappadocia, and prove this by ſeveral inſtances out of Oriental writers, by whom the Cappadocians are denoted by the word Caphtorims. But then this does not prove that Cappadocia was *firſt* planted after the flood by the Caphtorims, which is what we are ſpeaking of here. All that is proved by the citations out of the ſaid Oriental books, is only thus much, viz. that a colony of the Caphtorim did in proceſs of time poſſeſs themſelves of Cappadocia, having ſubdued the deſcendants of Japhet; juſt as another colony of the Caphtorims did poſſeſs themſelves of that tract of Canaan, which is called in Scripture by the name of *the land of the Philiſtines,* having ſubdued the firſt planters of that tract, the deſcendants of Canaan.

Chap. V. §. 3.

Being thus occaſionally trained up to the art of war, &c.] I cannot forbear obſerving here, that, agreeably to what is here ſuppoſed, concerning the manner how Nimrod came to be a good warrior, the great philoſopher and general Xenophon does particularly adviſe, that *young men ſhould not ſlight hunting,* becauſe hereby they might become *fitter for the ſoldiery.* See his Κυνηγετικ. or *Tract of Hunting,* chap. ii. ſect. 1. Oxford edition, 8vo.

Chap.

Chap. VIII. §. 4.

And it ſeems very probable, that there was a remarkable oak in or near this plain of Moreh.] Indeed, upon further conſideration, I think it moſt probable to ſuppoſe, with the learned Mr. Mede, that the Hebrew word, which we tranſlate here an *oak*, does rather denote *a grove* or *plantation of oaks*. For, as the ſaid learned perſon obſerves, here God appeared firſt unto Abraham upon his coming into the land of Canaan, and made him a promiſe of giving the ſaid land unto his ſeed: whereupon Abraham built an altar there unto the Lord. On which account, this place was held in great eſteem ever after by the deſcendants of Abraham; inſomuch that Joſhua judged this the moſt proper place to aſſemble the Iſraelites together, in order to renew their covenant with God a little before his death, as we read, Joſh. xxiv. and alſo we are informed ver. 26. of the ſame chapter, that, after the ſolemn renewing of the covenant, *Joſhua took a great ſtone, and ſet it up there* (*under an oak*, rather) *in* or *by the oak-grove, that was by the ſanctuary of the Lord.* From which laſt clauſe Mr. Mede very judiciouſly infers, that, ſince this was never the ſettled place of the ark, it therefore follows, that here was a *proſeucha*, or oratory, i. e. a place of prayer, in thoſe early times; it being made choice of for ſuch religious worſhip on account of God's appearing here firſt to Abraham in the land of Canaan, and of Abraham's here building the firſt altar to God, after his coming into Canaan. That here was a grove of oaks, not only a ſingle oak, is further probable, from what we read, Gen. xxi. 33. *And Abraham planted a grove in Beerſheba, and called there on the name of the Lord.* Where we learn that Abraham did plant a *grove* about the place he had ſet apart for a *proſeucha*; and that probably in reſemblance of the grove near Sichem, where God firſt appeared to him after his coming into Canaan. See note on §. 42.

Chap. VIII. §. 31.

Where by Gilgal is not to be underſtood the place near the river Jordan, &c.] This is ſaid in conformity to the opinion more generally received, which I intended to have enlarged upon, when I came to the geography of the book of Joſhua. But being come to the deſcribing ſuch places as are mentioned in the ſaid book of Joſhua, upon more mature conſideration, I perceived reaſon not to defend the generally received opinion, foraſmuch as by Gilgal might be well underſtood the place commonly ſo called in Scripture, for the reaſon alleged, Part II. chap. iv. §. 47.

Chap. VIII. §. 42.

It is remarkable in holy Scripture for Abraham's entertaining there three angels under an oak.] It is very probable, from what has been before obſerved on §. 4. of this chapter, concerning the *oak* in the plain of Moreh near Sichem, that this *oak* in the plain of Mamre near Hebron was alſo a *grove of oaks*, rather than a ſingle oak. As for the ſingle *oak*, which is here obſerved to be had in great veneration in the time of Conſtantine the Great, it is ſcarcely to be imagined, that it was one of the oaks that was growing there in the days of Abraham, but of a much later growth.

Chap. VIII. §. 47.

And firſt, to begin with the two bounds here aſſigned, (viz. of the extent of dominion promiſed to the ſeed of Abraham,) *from the river of Egypt unto the great river, the river Euphrates.*] This promiſe was actually fulfilled in the days of David and Solomon; concerning which latter we are expreſsly told, 1 Kings iv. 21. that *he reigned over all kingdoms, from the river unto the land of the Philiſtines,*

and

and unto the border of Egypt; and ver. 24. that *he had dominion over all on this ſide the river, from Tiphſah even unto Azzah.* By comparing which texts with God's promiſe herein, Gen. xv. 18. it is evident, that by the *river*, or *great river*, is meant the Euphrates; and by the *river of Egypt*, a river ſeparating the land of Egypt from the land of Canaan, or of the Philiſtines, and running near unto Azzah or Gaza.

NOTES

NOTES

ON THE

SECOND PART OF THE HISTORICAL GEOGRAPHY

OF THE

OLD TESTAMENT.

Chap. I. §. 6.

THE inhabitants (viz. of Egypt) *were looked upon by the Heathen world, as the firſt inventors of geometry, arithmetic, aſtronomy, &c.*] Among ſeveral other authors that might be cited, I ſhall content myſelf to allege here thoſe verſes of the geographer Dionyſius Afer, who, ſpeaking of the Egyptians, thus expreſſes himſelf, ver. 233, &c.

Οἳ πρῶτοι βιότοιο διεςήσαντο κελεύθους.
Πρῶτοι δ' ἱμερόεντος ἐπειρήσαντο ἀρότρου,
Καὶ σπόρον ἰθυτάτης ὑπὲρ αὔλακος ἁπλώσαντο.
Πρῶτοι δὲ γραμμῇσι πόλον διεμετρήσαντο,
Θυμῷ φρασσάμενοι λοξὸν δρόμον ἠελίοιο.

Chap. I. §. 45.

Where by the expreſſion, (viz. of the prophet Ezekiel, chap. xxix. ver. 10.) *From the tower of Syene even unto the border of Cuſh, is denoted the whole length of Egypt, from the ſouth end of it, where ſtood Syene, to the north end or north-eaſt end, where it bordered upon Cuſh or Arabia.*] And this, by the way, is a very good argument, that by Cuſh in the Old Teſtament is not denoted Ethiopia in Afric;

Afric; foraſmuch as the African Ethiopia lies ſouth of Egypt, and indeed joins on that ſide to the part of Egypt, where Syene was ſituated; ſo that if Cuſh denoted the African Ethiopia, the expreſſion, *From the tower of Syene even unto the border of Cuſh*, would have denoted only a ſmall part of Egypt; and the word *even* (whereby is denoted the great extent from the tower of Syene to the border of Cuſh) would be very improper.

Chap. I. §. 54.

The geographer Dionyſius Periegetes expreſsly tells us, that the Nile was otherwiſe called Siris by the Ethiopians.] See ver. 223. of the ſaid author. And in the following verſes is taken notice of, what is obſerved in the following paragraphs, concerning the land of Egypt being enriched by the overflowing of the Nile.

Chap. VI. §. 11.

The Hebrew words differ but in one letter.] Namely, the letters of the word *Gilboa* are a *gimel, lamed, beth,* and *ain;* and the letters of the word *Gilead* are the ſame, excepting that inſtead of a *beth* it hath a *daleth;* ſo that tranſcribers might eaſily miſtake one word for the other. I take the more notice of this difference here, becauſe not only in the place of the book here referred to, but alſo in the errata, the printer has made the ſame miſtake[a] by putting an Hebrew *tzade,* inſtead of an *ain,* in both words.

Chap. VI. §. 16.

It is not certain, whether the houſe of Millo denotes a place, or not.] Of the importance of the word Millo, ſee more Part III. of the Geography of the Old Teſtament, chap. ii. §. 10.

[a] The edition of 1712 is here referred to.

NOTES

ON THE

THIRD PART OF THE HISTORICAL GEOGRAPHY

OF THE

OLD TESTAMENT.

Chap. I. Sect. ii. §. 12.

ABOUT one hour and a quarter's diſtance from Bethlehem ſouthward, are ſhewn thoſe famous fountains, pools, and gardens, which are ſaid to have been the contrivance and delight of king Solomon.] What are here called *pools* by Mr. Maundrell, are by Le Bruyn, or at leaſt by his Engliſh tranſlator, called *water-houſes*.

Chap. I. Sect. ii. §. 22.

Whilſt David ſtaid here,—he went up, and invaded the Geſhurites, and the Gezrites or Gerzites, and Amalekites.] The reaſon, why I ſpeak only of the Gezrites or Gerzites in this paragraph, was, becauſe as the Amalekites are before ſpoken of, ſo, when I wrote this, I eſteemed the Geſhurites to be the ſame with the inhabitants of the city and kingdom of Geſhur, elſewhere ſpoken of. But I have ſince obſerved, that theſe Geſhurites here mentioned are not the ſame with, but diſtinct from the inhabitants of the city and kingdom of Geſhur, lying to the north or north-eaſt of the land of Iſrael, and ſpoken of afterwards, chap. ii. §. 31. Namely, theſe Geſhurites are the ſame as thoſe taken

taken notice of, Joſh. xiii. 2, 3. where it is ſaid, *This is the land that yet remains:* (viz. unconquered) *all the borders of the Philiſtines, and all Geſhuri, from Sihor, which is before Egypt, even unto the borders of Ekron northward.* Whence it is evident, that the Geſhuri here mentioned was a tract, or people, ſituated on the ſouth-weſt of Canaan, and adjoining to the Philiſtines. Which ſituation is exactly agreeable to the circumſtances of the narrative concerning David's expedition, mentioned in this place of the book of Samuel.

Chap. II. §. 2.

I take this to be a proper place to ſpeak of the ancient ſtate of Jeruſalem, &c.] To what is already ſaid, in the place here referred to, concerning the ancient ſtate of Jeruſalem, it may be uſeful to add here the following particulars; viz. that whereas ſome make the palace of king David to have ſtood in the very middle of the city of David, this ſeems not to have been a ſituation ſo proper for it, as to ſuppoſe it rather to have ſtood on one ſide of the ſaid city, and that either on the weſt or ſouth ſide, or rather much about the ſouth-weſt angle of the ſaid city. Foraſmuch as by ſuch a ſituation the palace would not only be freer from the noiſe of the city, but would alſo be more pleaſant, having a free proſpect into the country, or fields, on the ſouth and weſt ſide. And further, by ſuch a ſituation is rendered more intelligible that expreſſion of David's *building round about from Millo* (*and inward*, or rather) *even to his own houſe.* Namely, thereby ſeems to be meant, that all the ſouth part of the city of David, which lay between the palace and the houſe of Millo, was built by David, at his own charge, and for his own uſe, and ſeveral offices. Whereas the other part, lying on the north ſide between the palace and the houſe of Millo, was built by ſuch perſons as had a mind to build thereon; and conſequently was built and inhabited by tradeſmen and ſuch like perſons: this part of the new city being fitteſt for trade,

trade, as lying between the old city and the other part of the new, where the court was, and the houſes of the great perſons belonging to the court. And according to this ſituation of the houſe of Millo, it was alſo very proper, either for a houſe to hold public aſſemblies in, as lying much about the middle of the whole city of Jeruſalem, or elſe for a houſe of armoury, or kind of citadel, as commanding both the old and new city, and alſo the temple itſelf. Howſoever, all that is here offered being only conjecture, the reader is entirely left to himſelf, to embrace what is here ſaid, or any other opinion, which ſeems more probable to him.

Chap. II. §. 42.

The city of Aroer.] As we have this city called in Scripture, *the city in the midſt of the river*, ſo we find cities, both among the Greeks and Latins, bearing names of the like importance. For ſuch I take the Greek name Amphipolis to be, and the Latin Interamnium.

NOTES

ON THE

FIRST PART OF THE HISTORICAL GEOGRAPHY

OF THE

NEW TESTAMENT;

OR,

OUR SAVIOUR'S JOURNEYINGS.

Chap. I. §. 16.

BY the Queen of the South is to be underſtood the Queen of Sheba, (1 Kings x. 1.) *which Sheba was the capital city of a conſiderable kingdom in the moſt ſouthern part of Arabia.*] I am not ignorant that there are ſome, who take this Sheba to have lain in the African Ethiopia. But concerning the erroneouſneſs of this opinion, ſee Part III. chap. iii. §. 8. of the Hiſtorical Geography of the Old Teſtament.

Chap. II. §. 4.

There will be a more proper occaſion to ſpeak of this city (viz. Jeruſalem) *elſewhere.*] See Part III. chap. ii. §. 2. of the Hiſtorical Geography of the Old Teſtament.

Chap. III. §. 7.

The reader is not to wonder, that he finds what is here ſaid of the Temple not exactly agreeing to the draught of

the Temple given from Villalpandus in Part III. ch. iii. §. 4. of the Hiſtorical Geography of the Old Teſtament. For there are ſeveral particulars, wherein the learned are not agreed, and which cannot be determined from Scripture. For inſtance: ſome will have *the court of the Gentiles* to be added by Herod, as is here related: but others aſſert, that in the firſt Temple built by Solomon there was ſuch a court; and among theſe is Villalpandus. And indeed this ſeems to be the moſt probable opinion.

Chap. V. §. 10.

To which our Lord ſubjoins the indiſpenſable neceſſity that lies on all Chriſtians to partake of the ſacrament in order to obtain eternal happineſs: for, ſaith our Lord, *Verily, verily, I ſay unto you, Except ye eat* (not only by believing in me crucified, but alſo ſacramentally) *the fleſh of the Son of man, and drink his blood, ye have no life in you,* John vi. 53.] That theſe words of our Saviour are to be underſtood (though not ſolely or excluſively of believing in Chriſt crucified, yet alſo) of partaking of the Euchariſt, is confirmed by St. Cyprian, in his expoſition of the Lord's Prayer. And, indeed, there cannot a more rational account be given, why our Saviour ſhould thus diſtinctly expreſs himſelf as to *the eating his fleſh* (or *body*) and *drinking his blood,* than that he deſigned thereby to denote the two parts of the Euchariſt. As for the common objection, that *the Euchariſt was not then inſtituted, when our Saviour ſpoke theſe words,* it is, I think, of no manner of force; and will prove as well againſt the neceſſity of believing Chriſt's *crucifixion* being intended in theſe words, foraſmuch as Chriſt was not *then* crucified, when he ſpake theſe words. To paſs by a great deal more that might be offered to prove, that our Saviour's diſcourſe in John vi. concerning *eating his fleſh, and drinking his blood,* is to be underſtood of receiving the Euchariſt, I ſhall content myſelf here to obſerve but one particular relating thereto. It is then evident, that what gave occaſion to this diſ-

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courſe of our Saviour, was the Jews ſaying, that *their fathers eat manna in the wilderneſs*, &c. Now, it is evident, from 1 Cor. x. 3, 4. that the *manna* was formerly, as the ſacramental bread is now, a ſymbol of Chriſt's body; and the water that flowed from the rock was formerly, as the ſacramental wine is now, a ſymbol or ſign of Chriſt's blood. For the Apoſtle aſſerts, in the forecited texts, that the Iſraelites did *eat the ſame ſpiritual meat, and drink the ſame ſpiritual drink*, as do we Chriſtians in the Euchariſt, (for that this is referred to is evident from ver. 16. of the forecited chapter;) what then could be more natural, than for our Saviour to take occaſion, from the Jews mentioning their fathers eating *manna*, to inſtruct them, that the ſaid *manna* was no other than a ſacramental type or ſymbol of his *fleſh*, or *body*, *which he ſhould give for the life of the world*. Agreeably hereunto our Saviour ſays, John vi. 55. *My fleſh is meat indeed, and my blood is drink indeed*. Where it is obſervable, that the word rendered by us *indeed* is ἀληθῶς. And, therefore, as by ἀλήθεια, John i. 17. is denoted *reality* in oppoſition to *typical* repreſentations; ſo by ἀληθῶς, John vi. 55. is to be underſtood the like. Whence our Saviour's words amount to this: *My fleſh, or body, is the* real *meat, whereof manna was only* a type; *and likewiſe* my blood is the real *drink, whereof the water that flowed out of the rock was only* a type. Wherefore, ſince *manna* was no other than ſacramental bread, and the water of the rock no other than ſacramental drink, when our Saviour takes occaſion from the mention of *manna* to inſtruct them, that, *except they eat the fleſh of the Son of man, and drink his blood, they had no life in them;* either theſe words muſt be underſtood of *ſacramental* eating and drinking, or elſe they are altogether foreign to the purpoſe. And here, by the way, we have another conſideration, which offers itſelf, and quite takes away the force of the above-mentioned objection. For although the Chriſtian Euchariſt was not then inſtituted, yet the Jewiſh Euchariſt had been long before inſtituted, and was then in uſe, viz. the euchariſtical

ſacrifices, the parts whereof were ſymbols of Chriſt's body and blood, as are the bread and wine in the Chriſtian ſacrifice. Wherefore, when our Saviour ſays to the Jews, *Except ye eat the fleſh, &c.* he may very well be underſtood to denote thus much to them, viz. that, *Except, when they did eat and drink of their legal euchariſtical ſacrifices, they did eat and drink of them as ſacramental ſymbols of his fleſh and blood, their eating and drinking was of no uſe or benefit to them, or would avail them nothing towards the attainment of eternal life.* So that, in ſhort, the great leſſon our Saviour then taught the Jews, and which they were then capable of underſtanding, was this, that *even their ſacrifices*, which *they laid ſuch ſtreſs on, were of no benefit to them, but as they derived their worth from him, of whoſe body and blood they were ſymbols*, and conſequently *repreſentations of his meritorious death.* A great deal more could be added, would it not be improper in this place; where I have rather inſiſted too long already upon a point, which falls in here only by the by. But I could not forbear ſaying thus much in aſſerting the true ſcope and importance of the forementioned words of our bleſſed Saviour, in reference to the neceſſity of *receiving the ſacrament*; which, as it is a duty of the higheſt importance, ſo the Devil has ſhewn a maſter-piece of his wilineſs and cunning, in bringing things ſo about, as to make this text not to be underſtood in a *ſacramental* ſenſe, even by many learned and pious men.

Chap. VI. §. 2.

The iſland of Tyre, in its natural ſtate, ſeems to have been of a circular figure, containing not more than forty acres of ground.] It muſt be obſerved, that Mr. Maundrell (whoſe words theſe are) ſays, that the iſle of Tyre *in its natural ſtate* ſeems to have been circular, and to have contained no more than forty acres. Whereby he plainly intimates, that by *artificial methods* the iſle had been enlarged, and

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conſequently might contain a very large and populous city, without any contradiction or repugnancy to what he ſays of it.

Chap. VI. §. 15.

He ſent two of his diſciples to the village over-againſt them, to fetch him an aſs with its foal, our Lord determining to ride upon them.] It is obſervable, that the words of the prophecy of Zechariah, which were fulfilled by this action of our Saviour, expreſsly run thus: *Rejoice greatly, O daughter of Zion;—— behold, thy king cometh unto thee. —— riding upon an aſs, and upon a colt, the foal of an aſs,* Zech. ix. 9. And as it is here foretold, that the Meſſiah, or Chriſt, ſhould come to Jeruſalem, riding upon *an aſs, and a colt, the foal of an aſs;* ſo St. Matthew expreſsly relates, Matt. xxi. 7. that the diſciples having brought *the aſs and the colt,* which our Saviour had ſent them for, put on *them* their clothes, and ſet him (i. e. Chriſt) on *them.* Now the relation of St. Matthew thus literally agreeing with the prophecy of Zechariah, and both expreſsly aſſerting, that our Saviour rode upon the aſs as well as her colt; I cannot ſee any good reaſon, why the forementioned texts ſhould not be underſtood in their literal plain meaning, rather than to ſeek for ſalvos by figurative expreſſions, only becauſe in the other Evangeliſts there is mention made only of Chriſt's riding upon the colt. It being ſaid by the other Evangeliſts, that Chriſt rode upon the *colt,* does not imply any neceſſary contradiction to his riding alſo upon the *aſs;* and therefore both the relations may be true in a literal ſenſe: Chriſt might ride part of the way upon the one, and the remaining part upon the other. And ſince he might do ſo, it ſeems much more rational and modeſt, to ſuppoſe he did ſo in agreement to the prediction of Zechariah, and the relation of St. Matthew, than to ſuppoſe the contrary, becauſe we cannot conceive any good reaſon for his changing the beaſt he rode on in ſo little a way. In my opinion it is a very

good reaſon for his ſo doing, that he might thereby exactly fulfil the forecited prophecy. In a word, I think it is eſteemed by all judicious perſons the ſafeſt and faireſt way to underſtand Scripture in its *literal* acceptation, whenever there is not an abſolute neceſſity, which there is not here, for underſtanding it in a *figurative* ſenſe. There is much a like inſtance in reference to what is related concerning our Saviour's bearing his croſs: for St. John xix. 17. relates, that *he*, (i. e. Chriſt himſelf,) *bearing his croſs, went forth*, &c. whereas another Evangeliſt relates, how *as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs*, Matt. xxvii. 32. And ſo alſo St. Luke xxiii. 26. Now how is this diverſity of relation ſolved by Expoſitors? Why, by ſuppoſing both relations to be literally true, inaſmuch as our Saviour bore or carried his croſs ſome part of the way himſelf, till he was able to carry it no further, when the Jews compelled Simon to take it up. Now methinks after the ſame manner exactly may the different relations concerning our Saviour's riding to Jeruſalem be beſt ſolved. And therefore I wonder there ſhould be any Expoſitors, that ſhould in this laſt caſe rather betake themſelves to poor ſalvos by figures, than underſtand the texts of Zechariah and St. Matthew in a literal ſenſe.

NOTES

NOTES

ON THE

SECOND PART OF THE HISTORICAL GEOGRAPHY

OF THE

NEW TESTAMENT;

OR,

ST. PAUL'S TRAVELS.

Chap. I. §. 3.

IT is no improbable conjecture, that St. Paul after his converſion withdrew into the deſerts of Arabia, there to receive the knowledge of the Goſpel;——and that, this being done, he returned to Damaſcus, and after this his return, ſtraightway preached Chriſt in the ſynagogues.] Though St. Paul's withdrawing into Arabia be not mentioned, Acts ix. yet the probability of the conjecture above mentioned is founded on this, that St. Paul expreſsly tells us, Gal. i. 15—18. that *when it had pleaſed God to reveal his Son unto him, that he might preach him among the Gentiles, he immediately conferred not with fleſh and blood, nor went up unto Jeruſalem,—but into Arabia.* Where it is remarkable, that the very ſame word εὐθέως is uſed here by the Apoſtle; when he ſays, he εὐθέως, *immediately* or *preſently*, conferred not with fleſh and blood, as is uſed by St. Luke, Acts ix. 19. where it is ſaid, that St. Paul εὐθέως, *preſently*, preached Chriſt in the ſynagogues at Damaſcus; and whence

whence ſome draw an argument, that St. Paul preached in the ſynagogues at Damaſcus, before he went into Arabia. Whereas the other opinion ſeems much more probable, from what is ſaid, Gal. i. For, 1. here St. Paul expreſsly relates, that he did go into Arabia, and return again to Damaſcus, and then go to Jeruſalem. Wherefore, ſince this journey into Arabia is not mentioned Acts ix. but it is there only taken notice of, how upon the Jews lying in wait for him, he eſcaped them by being let down the wall of Damaſcus in a baſket; and that having ſo eſcaped, he came to Jeruſalem; hence it is moſt probable, that St. Paul's going into Arabia was *before* his leaving Damaſcus this time, mentioned in Acts ix. Becauſe the reaſon which made St. Paul leave Damaſcus *that* time, which is mentioned in Acts ix. would ſcarce let him think it adviſable to *return to Damaſcus*. But, 2dly, the Apoſtle declares, Gal. i. 12. that *he received not the Goſpel from man, but by the revelation of Jeſus Chriſt*; and this is moſt probably thought to be the meaning of the expreſſion, ver. 16. *I conferred not with fleſh and blood*, i. e. I conferred not, or conſulted not, with any man to inform myſelf of the doctrine of the Goſpel. For the next words following evidently require ſuch an acceptation, viz. *nor went I up to Jeruſalem to them that were Apoſtles before me*. Where by the connection, *nor went I up*, &c. with *I conferred not*, &c. plainly is denoted one and the ſame ſubject or buſineſs; i. e. that, as St. Paul went not up to Jeruſalem to thoſe that were Apoſtles before him, to be inſtructed in the Goſpel; ſo neither did he confer with any one at Damaſcus concerning the doctrine of the Goſpel. And that by *fleſh and blood* is here denoted *any man*, ſeems probable from Matt. xvi. 17. where our Saviour ſays to Peter, that *fleſh and blood* had not revealed it to him, i. e. not *any man*. Wherefore, 3dly and laſtly, it being evident from what has been ſaid, that St. Paul did receive his inſtruction in the Goſpel by revelation from Chriſt; and St. Paul expreſsly telling us, Gal. i. 16. that *immediately* (after the viſion, and his being reſtored

to

to fight) he conferred not with fleſh and blood, nor went up to the other Apoſtles, but went into Arabia; it ſeems an opinion very well grounded, that what St. Paul went into Arabia for, was to receive inſtruction in the nature of the Goſpel, by revelation from our bleſſed Saviour himſelf; and alſo that he went into Arabia, εὐθέως, *preſently*, or immediately after the reſtitution of his ſight; and ſo before he ever preached at Damaſcus. And ſurely the word *immediately* does refer not only to, *I conferred not*, Gal. i. 16. but alſo to, *nor went I up, &c. but I went into Arabia*, ver. 17. So that St. Paul expreſsly aſſerts, that, εὐθέως, *immediately* (as ſoon as he was able, i. e. had recovered his ſtrength and ſight) *he went into Arabia*; and, conſequently, what is ſaid, Acts ix. 20. of his preaching *immediately* in the ſynagogues at Damaſcus, cannot be rationally underſtood, till after his return to Damaſcus.

Chap. II. §. 9.

Hence St. Paul being bred up in his youth in the ſchools of Tarſus, became ſo——well acquainted with Heathen authors.] Since it is not rational to ſuppoſe miraculous knowledge, where a thing may be known by ordinary means; and ſince we do not find that the reading of Heathen authors was encouraged, if allowed of, at Jeruſalem; hence it is moſt probable to ſuppoſe, that St. Paul attained the knowledge he had of Heathen writers at Tarſus, where he was born, eſpecially this being an ancient univerſity, or ſeat of literature. Nor does any thing related in the hiſtory of the Acts contradict this opinion. For ſurely St. Paul might be taught ſchool-learning at Tarſus, in his younger years, or while he was a boy, and yet, when he came to be about ſixteen, *be brought up in Jeruſalem at the feet of Gamaliel.* And whereas it is ſaid, Acts xxvi. 4. *My manner of life from my youth, which was at the firſt among my own nation at Jeruſalem, know all the Jews.* The Greek whereof is this: Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσο-

Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι. Where the expreſſion τὴν ἐκ νεότητος does, I think, truly import thus much, viz. that the Jews of Jeruſalem did know his manner of life (not from his childhood, but only) *from his youth*, i. e. after he came to be ſixteen or thereabouts. And the other expreſſion, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, does, I think, truly import this, viz. that though not before, yet he had from the *very beginning of his youth* lived at Jeruſalem. So that neither does this text, if rightly underſtood, contain any thing repugnant to the opinion embraced by learned men, that St. Paul was taught the Heathen authors at Tarſus, while he was a boy, or in the former part of his *youth*, taken largely, and as it is frequently, to denote all one's younger years.

Chap. VII. §. 5.

This country (viz. Media) *doubtleſs took its name from Madai, one of the ſons of Japhet.*] This is the opinion generally received, and at firſt view ſeems moſt probable, by reaſon, not only of the affinity between Madai and Media, but alſo of the uſe of the word Madai in the Hebrew Bible, to denote always the country we call, from the Greeks and Latins, Media. But upon further inquiry I have found reaſon to recede from this opinion, and rather to embrace another, which the reader will find largely inſiſted on in my Hiſtorical Geography of the Old Teſtament, Part I. chap. iii. ſect. ii. §. 48, 49, &c.

A GE-

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